

NEW HORIZONS IN MUSLIM EDUCATION

Syed Ali Ashraf

with a
Foreword
by

Seyyed Hossein Nasr

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The present monograph takes an important step in furthering the current discussion concerning the crisis of Muslim education and the issues which must be solved if the Islamic world is to have a veritable Islamic educational system. The author, who has been at the forefront in the recent endeavour to create an Islamic educational system, is only too aware of the pitfalls of mere sloganeering, acting without plan and talking of Islamic education without confronting and thinking about the actual problems involved. As one who has had much responsibility for the planning of the first World Conference on Muslim Education and those which followed, Dr Ashraf pursues the issues that arose from discussion in these conferences and the obstacles which exist upon the path of implementing the resolutions of these meetings. The present monograph is an honest and scholarly reflection upon these issues, existing obstacles and means of removing the impediments on the way to the realization of the goals which the World Congress had set before itself.

Dr Ashraf begins by contrasting with vigour and honesty the Islamic and modern concepts of education for he realizes fully that no Islamic education is possible without this fundamental discernment between what is authentically Islamic and what is modern even if the latter be now covered by a veneer of Islamicity or be propagated by Muslims. Dr Ashraf then turns to the basic issues of the development of an Islamic curriculum with the question of the relation between a liberal and religious education as well as a traditional and a modern one occupying the centre of his concern. He then turns to other major aspects of education namely the question of textbook development and the training of teachers. In both issues he emphasizes the significance of actually writing texts and training teachers in the Islamic manner rather than simply talking in a general sense about Islamic education.

The issue at hand at this moment of history is precisely this all-important task of 'doing' rather than just talking about Islamic education and 'doing' in this case means intellectual activity not just building campuses and facilities. The central task is an intellectual *jihād*. An Islamic education can only be imparted by those in whose heart and soul there already exists a synthesis between the principles and ethos of Islam and a particular field of knowledge. Islamization of knowledge cannot be achieved by

simply claiming that all science is Islamic because the *Qur'ān* and *Hadīth* emphasize the importance of knowledge (*al-ilm*) nor even by accentuating the ethical use of the applications of science which is in itself necessary but which does not by itself Islamicize a science based upon the secular view of existence and of knowledge. Muslim thinkers must integrate various forms of knowledge within themselves by not only accepting but also often criticizing and rejecting prevalent structures and premises of many of the sciences, and then write textbooks in which a particular subject whether it be anthropology or astronomy is treated from the Islamic point of view as was done by an Ibn Sīnā or Ibn Khaldūn centuries ago. Present day Muslim thinkers, who are at the forefront of the intellectual *jihād* needed so desperately by the Islamic *ummah*, must also train those who will become the teachers in the Islamic educational system to whose creation so much attention and energy are being devoted today. Without such basic steps, all the Islamic universities and institutes now being established through the length and breadth of the Islamic world will become halls of learning with a name but devoid of the spirit and the intellectual vision necessary to train the educated Muslims of the next generation.

The monograph of Dr Syed Ali Ashraf, who has already done so much to further the cause of Islamic education, draws the attention of the intelligentsia of the Islamic world and especially those in a position of responsibility from an educational and also political point of view to the real issues involved and the questions which must be solved. He points to the basic tasks of creating a curriculum, providing texts and training teachers in the matrix of the educational philosophy of Islam instead of dispersing funds and human energy in endless external activities which rotate around the problem of Islamic education without ever reaching its heart. All those interested in the future of education in Islamic countries, which means the future of those countries themselves, should be grateful to Dr Ashraf for this monograph following upon the wake of so many other works from his pen in the area of education. Let us pray and hope that concrete steps will be taken to implement the proposals, to remove the obstacles and to provide solutions for the problems discussed with such forthrightness and openness by Dr Ashraf in this valuable monograph.

Seyyed Hossein Nasr
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Preface

After the First World Conference on Muslim Education held in Makkah in 1977 of which I happened to be an organising secretary, three other World Conferences were planned by us and held—one on Curriculum Designing held at Islamabad in 1980, the next one on Textbook Development held at Dhaka in 1981 and the last one on Teaching Methodology held at Jakarta in 1982. The keynote papers that I was asked to present at these three conferences are incorporated in this book as chapters 2, 3 and 4. The first chapter deals with the nature of modern Muslim society and the conceptual crisis in education. It was presented at a conference on 'Human Rights in Islam' held jointly by Kuwait University, International Association of Jurists and Arab association of lawyers at Kuwait in December 1980. All these papers were revised and they form a coherent plan giving an ideal-typical model. They also deal with the practical problems that a modern Muslim society is going to face when it would try to implement this ideal. Some crucial problems have been stated and the methods of solving them have been suggested. It is now the role of authorities in Muslim states to realise the depth of this crisis and the urgency of its solution. And it is also the duty of committed muslim scholars to carry on our intellectual Jihad:

If Muslim society can tackle these problems, the secularised West will definitely revise their conclusions about 'secularism' and think again and thus find a new, more fruitful, dimension in their intellectual, emotional and social process in order to save their society from total disintegration.

I am grateful to His Excellency Shaikh Ahmad Salah Jamjoom, whose immediate recognition of the urgent and supreme need for this new horizon in education and thus of making education Islamic in character and thereby saving the *ummah* from further degeneration and conflict, and whose financial, moral and spiritual support have been and still are making it possible for us to go forward in this *jihād*.

I gratefully acknowledge the wholehearted co-operation and moral and financial help that His Excellency Dr Abdullah Omar Nasseef had given successively as Secretary-General, Vice-President and President of King Abdulaziz University in order to make it possible for us to hold these conferences and brighten the new horizon. As the chapters of this book owe their origin to these conferences, Dr Nasseef's initiative and assistance will always be remembered as pioneering and invaluable.

In the preparation of these papers I owe a lot to the discussions that I had with the late Dr Muhammad al-Mubarak, Professor Muhammad Qutb, Dr Seyyed Hossein Nasr, and Dr Abdullah Zaid. The discussions with other friends and scholars at the conferences, including Dr Syed Naquib-al-Attas, Shaikh Ahmad Lemu, Dr Ghulam Nabi Saqib, Dr Muhammad Saad Al-Rasheed, have also been very fruitful.

I also acknowledge with thanks those who organised the Kuwait Conference on human rights in Islam and the second, third and fourth World Conferences for inviting me and giving me the opportunity to present papers and discussing my views with other participants.

I am thankful to Dr Seyyed Hossein Nasr for writing the foreword to this book.

My wife deserves special thanks for constant dialogue with me on Islamic education and for her devotion and co-operation.

Syed Ali Ashraf

Chapter One

Education: Islamic Concepts and Modern Society

Definitions

The title 'Education: Islamic concepts and modern society' implies a question and demands an answer. It raises the question of the relevance of the Islamic concepts of education to modern society, Muslim or non-Muslim. It compels us to ascertain whether educational concepts need to adapt and adjust to social changes brought about by 'modernity' or whether they should be based on absolutes given in the *Qur'ān* and the *Sunnah*.

As 'education is a purposeful activity directed to the full development of individuals',¹ the Islamic concept of education cannot be fully appreciated without first of all understanding the Islamic interpretation of 'full development of individuals'. It is only when we compare this concept of Man and his development with the concepts that have emerged in modern society, that we can understand the nature of problems confronting us and the method of answering them. Man is regarded in Islam as the vicegerent of God on earth and the entire creation as subservient to Man.² According to the *Qur'ān*, after creating the first man, Ādam (peace be on him), God taught him the names of all things.³ God willed entire creation into existence out of non-existence,⁴ and according to the *Qur'ān*, God is the beginning and the end, the only Being alone in the beginning, who alone will remain in the end. His Will is the source of creation, and each element in creation manifests the power of Allāh. Each object in creation therefore manifests

some qualities or attributes of God. Teaching Ādam, peace be on him, the names of things, means making him aware of the essences of creation, in other words of the attributes of God and the relationship between God and His creation. It is not merely an intellectual awareness divorced from spiritual realization. It is spiritual realization controlling, guiding and sharpening the intellect, creating in Ādam, peace be on him, a sense of reverence and awe for God and making him able to use this knowledge for the benefit of humanity. In order that Ādam's children may try to become the representatives of God on Earth and have mastery over the entire creation under the authority of God, God granted this knowledge to mankind through His chosen people known as Prophets. This knowledge provides Man with universal and objective norms derived from the attributes of God and is applicable to changing situations. God taught the Prophets the principles and methods of applying these norms. These principles and methods were given to Prophet Muḥammad, peace and blessings of Allāh be on him, in their final and completed form through revealed messages enshrined in the *Qur'ān* and through the character, sayings and deeds of the Prophet himself. They provide Man with a complete code of life. According to Islam if a man follows this code with sincerity and honesty, he will grow into a balanced person and, God willing, he may be able to reach his goal and become *Khalīfatullāh*, vicegerent of God on earth.

It is because of this principle of development that Muslim scholars who met at the First World Conference on Muslim Education defined the aims of education as follows:

Education should aim at the balanced growth of the total personality of Man through the training of Man's spirit, intellect, his rational self, feelings and bodily senses. Education should cater therefore for the growth of Man in all its aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and motivate all aspects towards goodness and the attainment of perfection. The ultimate aim of Muslim education lies in the realisation of complete submission to Allah on the level of the individual, the community and humanity at large.

How far this definition is acceptable to a modern society depends on our assessment of the society, how it regards Man

and his destiny and how therefore it wants his personality to develop. Its acceptability depends also on historical and practical considerations and on the justifications that Islamic Metaphysics supplies.

Islamic Concept of Man and Educational Metaphysics

From the above brief statement the following basic ideas emerge. Firstly, the Islamic concept of Man has the width and range no other concept of Man has. As Man can become *Khalīfatullāh* by cultivating or realizing within himself the attributes of God and as these attributes have a limitless dimension, Man's moral, spiritual and intellectual progress is potentially limitless. Secondly, as knowledge is the source of this progress and development, Islam does not put any bar to the acquisition of knowledge. Thirdly, the range of this acquisition must be all by acquiring an intellectual expertise in isolation a person cannot maintain a balanced growth. This implies that education must be planned in such a way that it has a balanced interdisciplinary pattern. An informed man or a trained expert is not necessarily an educated man. Fourthly, the spiritual, moral, intellectual, imaginative, emotional and physical aspects of a man's personality are kept in view in establishing the interrelationship among the disciplines. The growth of a child's mind and abilities must be taken into account in order to plan subjects and courses in graded stages so that this interrelationship is maintained. Fifthly, the development of personality is seen in the context of Man's relationship with God, Man and Nature. Therefore the organization of disciplines and arrangement of subjects are planned with reference to Man as an individual, Man as a social being and Man as a being who has to live in harmony with Nature. His individuality, his collective existence and his existence as a natural entity are all conditioned by his relationship with God.

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Thus a hierarchy of knowledge has to be established. All branches of knowledge are not of equal status: spiritual knowledge has the highest priority. Morality is based on that knowledge and as morality governs man's individual and collective behaviour it is on basic universal values that material progress also depends. Knowledge of moral values is therefore next in importance. Intellectual knowledge or knowledge that leads to the discipline of the intellect follows; then comes knowledge that controls and disciplines human imagination and knowledge that helps the control over bodily senses. Thus faith and ethics have to be instilled into a child from the earliest stages but actual spiritual realization is the final attainment because without an adequate training to appreciate spiritual truth. More stress is laid in childhood therefore on the control of bodily senses and imagination. Intellectual discipline will help a child to proceed from the concrete to the abstract, from sense-impression to ideation, and from matter-of-fact relationship to symbolization. It is only when these abilities start growing that a child begins to appreciate the interrelationship of disciplines and realizes what he is emotionally conditioned to believe, that is, the presence of the Will of God in Nature and Man and how the entire creation is *āyātullāh*, signs of God, manifestation of Divine power, symbols of reality.

Modernization and Muslim Society

In a modern society it becomes difficult to plan education on the basis of this metaphysics because people doubt, challenge and even break down the age-old assumptions of society. A society exists as a unified body only so long as its members give unquestioned assent to those assumptions and regard them as the basis of their code of life including a code of beliefs and ethics. This code or set of doctrines they become accustomed to. T. E. Hulme says society regards them as 'inevitable categories

of the human mind. Men do not evaluate them merely as correct opinions, for they have become so much a part of the mind, and lie so far back, that they are never really conscious of them at all. They do not see them, but see other things through them. It is these abstract ideas at the centre, the things which they take for granted, that characterise a period.'⁶

It is this focal centre which has been shattered in the West. 'Things fall apart; the centre cannot hold' as W. B. Yeats predicted in *The Second Coming* as early as the early thirties. The main cause of this state of affairs is the prevalence and dominance of the scientific attitude in all spheres of life. With a 'gaze as blank and pitiless as the sun', to quote Yeats again, this mysterious sphinx has attacked all concepts of God, Man and Nature and created a nightmare of confusion. This scientific attitude is very different from that of the ancient Greeks and early Muslim thinkers. The Greek and Muslim approach to knowledge including all sciences was ontological. Science, according to Aristotle, is 'knowledge not only of fact but of reasoned fact.'⁷ Its aim is not merely to record observable connections in nature and calculate them in mathematical terms, but also and mainly to account for observable phenomena and throw light on their relations to their causes. Metaphysics reaches this end when it explains the universe through God, Mathematics when it defines the properties of a triangle through its definitions, and, natural philosophy when it explains change through efficient and final causes. Modern science aims not at ontological but at empirical knowledge. A modern scientific attitude is the product of controlled observation and analysis, spread over several centuries, of the processes of external nature and, of the last one and half century, into the characteristics of Man's inner nature. It denies the validity of the method of ontological sciences and believes in controlled observation, experimentation and generalization. Hence a scientist depends on observable reality for his material for investigation and on his intellect alone for his conclusions. He is sceptical towards any kind of subjective and

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emotional realization.⁹ That is why Freud's psychological theories are the results of an intellectual systematization of observable human behaviour.¹⁰

Because of this method, a scientist cannot conceive through his methodology a supreme being who can intervene in time and space and whose will is manifested in this universe. Though he acknowledges the fact that results of scientific investigations are still incomplete, the sum total of achievements does not indicate that the universe is entirely dependent on the mercy of an omnipotent being. On the other hand science has discovered that there are 'fixed laws in the universe which no omnipotent being seems to disturb'.¹¹ Scientific attitude and methodology, therefore, cannot help man in accepting revelation as the basic source of knowledge about God, Man and Nature and their interrelationship.

Similarly, the universality and permanence of Man's nature as a human being are not acceptable from a scientific point of view because of the application of the theory of evolution to all spheres of life. The spiritual aspect of Man's nature is ignored and rejected. Man is regarded as a biological and a social phenomenon. Biologically he is treated as an animal and predictable data are collected and sorted out regarding the evolution of this species and its behaviour. Sociologically he is treated as a quantifiable unit which goes on changing along with changes in the external circumstances that govern a society. All values are considered as relative and not absolute. They are the products of society therefore they cannot be examined from a reformer's viewpoint. A reformer has a point of reference, a universal and an objective norm. A sociologist does not believe in any such norms. God is eliminated from consideration, therefore the immutability of the attributes of God are regarded as some metaphysical theories formulated by Man in some period of human history. The modern sociologist terms this change in society as secularization which he believes is the greatest contribution of modern science to human history. Secularization they define as the deliverance of Man 'first from

religious and then from metaphysical control over his reason and his language'.¹² Secularization has thus brought about 'the disenchantment of nature', 'the desacralization of politics' and 'the deconsecration of values'. Just as Nature is separated from the will of God, Man is 'freed' from the restrictive demands of religious laws and has the power in the West to make and remake laws according to the changing conditions of the society. By separating values from their religious source (God and His attributes), the process of secularization has destroyed the concept of Man's nobility and grandeur, his ideal of *Khalīfatul-lāh* and the objective and universal norm by which Man could be judged. A true secularist-modernist does not draw any distinction between the universal and absolute and the local and relative; between revealed knowledge (that a Muslim regards as a direct gift from God) and acquired knowledge (that human intelligence and imagination have succeeded in accumulating). For such a secularist even accumulated knowledge of the past, as Professor John Vaizey has shown in *Education in the Modern World*, however graded and classified it may have been, is wanting in relevance in a modern society.¹³ This lack of relevance is what the secularist-modernist try to justify.

Even those secularist-humanists who believe in the relevance of accumulated knowledge for the education of children, deny the necessity of the concept of 'revealed knowledge', not because that concept is wrong, but because they cannot believe in God and revelation and the purpose of existence that the knowledge gives. According to Professor Peters, 'life has no one purpose, man imprints purposes upon it'.¹⁴ The aim of education, he says, is to cultivate the 'quality of living.' The spiritual world or the world after death does not have any relevance in that process. 'Humanistic thinking', as a humanist has said, 'is the cultivation of man, his self-cultivation and self-unfolding into full humanity'.¹⁵ Self-cultivation has been further explained as the cultivation, preservation and transmission of values as justified by society and accepted by 'free' people. By 'free people' is meant people who have cultivated a

scientific attitude of mind and have thus freed themselves from the control of dogma, the reverence for absolutes, the guidance by faith. A humanist depends on reason alone. Whereas a secularist-modernist rejects all metaphysics and any kind of ideology, a humanist justifies an ideology of some fixed values within the context of social change. This kind of humanism stresses the complementary role of science and human values and draws up a scheme of human values which is similar to the religious scheme. But the source of this permanent concept rather than spiritual. Because of the lack of this permanent source and also because of no essential and permanent concept of the 'self' there is no underlying principle establishing a final purpose, no focal centre to control and guide mankind.

All sociological investigations into the religious consciousness of advanced countries like England and America indicate a common malady: people are confused and puzzled.¹⁶ It was also found that this confusion led to an increase in juvenile delinquency. Because of this confusion and the fear of further deterioration of the morals of younger generations, religion was introduced as a compulsory subject in secondary English schools by the Education Act of 1944. This introduction has not solved the problem nor has it led English society back to its original religious moorings. If religion is taught as one of many subjects and not as the central subject governing the approach to all branches of human knowledge, one cannot hope to reassert the moral basis of a society. At the same time, if we take English society as a typical modern society, formulating and actively implementing secular laws that are at variance with and even opposed to religious laws, how can religious ideals be upheld? How can the integrity, nobility and unity of family life that religion enjoins be maintained when permissiveness becomes an accepted principle? How can people consider the *Qur'anic* story of the creation of Ādam as true when the theory of evolution is taught as the final truth? Similarly how can there be an interest-free economy when the whole economic structure of society is rooted in interest?

It is impossible to compromise between Islam and secularism. Where secularization means a modern scientific approach to knowledge and way of life no adjustment is acceptable. What the *Qur'ān* says in a similar context is true.¹⁷ Muslims cannot be modern in the above sense. There cannot be a compromise between *kufṛ* and *īmān*, faithlessness and faith, secularism and Islam. Muslims cannot believe in the basic assumptions of Islamic culture and civilization together with these assumptions of modern Western civilization. They cannot believe in a God-created universe in which natural phenomena are portents (or *āyāt*) of God and at the same time regard them as nothing more than materials which can be plundered for temporary gain. Can one accept Ādam as the first Man created by God and at the same time believe in evolution? How can the viewer believe in Man's destiny as *Khalīfatullāh* when all modern scientific and psychological theories teach many confused notions of 'self'? If it is accepted that values are dependent on changing circumstances characterized glibly and falsely as 'social change' and all norms are regarded as time and space-bound and not derived from absolutes, how can Divine Law as given in the *Qur'ān* and the *Sunnah* be immutable against which man can measure his own actions objectively?

In an attempt to prevent the entire Muslim world being totally captured by secularist ideas and ideals, the traditionalists have supported traditional Islamic education whereas many authorities have adopted a secular education system with slight modifications here and there. The two systems have not been integrated because as yet Muslim scholars have not formulated Islamic concepts for all modern branches of scientific knowledge as substitutes for the secularist concepts. Even the approach to literature and fine arts is vitiated by the concept of aesthetic pleasure which is at variance with that of a universal ethical and spiritual norm. Muslim scholars who met at the world conferences on Muslim education held at Makkah and other places are now fully aware of this problem. They know that the two systems are creating conflicting groups who

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In an attempt to prevent the entire Muslim world being totally captured by secularist ideas and ideals, the traditionalists have supported traditional Islamic education whereas many authorities have adopted a secular education system with slight modifications here and there. The two systems have not been integrated because as yet Muslim scholars have not formulated Islamic concepts for all modern branches of scientific knowledge as substitutes for the secularist concepts. Even the approach to literature and fine arts is vitiated by the concept of aesthetic pleasure which is at variance with that of a universal ethical and spiritual norm. Muslim scholars who met at the world conferences on Muslim education held at Makkah and other places are now fully aware of this problem. They know that the two systems are creating conflicting groups who

have already started fighting among themselves. Moreover, unless Islamic concepts are formulated and text-books written which are guided by these concepts and a teaching methodology devised to carry the Islamic approach into all branches of knowledge, the traditional system will not be able to resist secularism for long. But scholarly research and reform in formal education alone cannot save Muslim society from this onslaught. Radio and television programmes originating from Europe; films and theatres influenced by the content, technique and methodology of the non-religious West; and the secularist mentality of the ruling bureaucrats—all these need a new orientation. Even if Muslim scholars carry out research and are able to formulate true Islamic concepts to meet the challenge of secularist concepts, formal education alone cannot solve the problem unless steps are also taken to create resistance to modern scientific attitudes and a modernized and mechanized environment.

The problem for Muslims is therefore far more complex than the problem of substituting secularist concepts by Islamic concepts drawn from the *Qur'ān* and the *Sunnah*. Already large scale modernization is going on in all Muslim countries. This modernization of environment is inevitably coupled with some form of mechanization and, where possible, with industrialization. Even countries ill-equipped to afford it are compelled to industrialize and welcome technology. Can education preserve and transmit orthodoxy through those Islamic concepts that we are expecting scholars to formulate, even when the environment, including its society, has been modernized and technology is creating a technological mentality? This question can be answered only after we examine what this modernization of environment means, the characteristics of technological mentality, and how far it is amenable to control by religious influences.

The most obvious influence of modernization now in man's life is the urbanization of his environment, and such urban development has already received priority in the development

plans of Muslim countries. Even those who want to live in villages feel this impact of rapid urbanization of the countryside. In most developing countries there is a great exodus from villages to cities, which are expanding at an unprecedented rate. The rapid growth of the automobile industry and other forms of industry, new roads and improved transport facilities, job opportunities, attractions of theatres and cinemas, opportunities provided by newspapers, radio and television, have brought rural regions under the sway of what Lewis Mumford calls 'metropolitan interests'. What he says about the American way of life is now happening in Muslim countries: 'The whole moral of this metropolitan regime is that one does not live, truly live, unless one lives in the metropolis or copies closely, abstractly, its ways. . . this moral is implanted by education, driven home by advertisement, spread by propaganda: life means metropolitan life. Not merely is the exodus to the city hastened but the domination of the surviving countryside is assured: the same hand, as it were, writes the songs and lays the terms for mortgage.'¹⁹ Life is standardized in cities and divorced completely from the soil, 'from the visible presence of life and growth and decay.' In big cities like Tokyo, London and New York 'millions of people grow up in this metropolitan milieu who know no other environment than the city streets, people to whom the magic of life is represented, not by the miracles of birth and growth, but by placing a coin in the slot and drawing out a piece of candy or a prize.'²⁰ This divorce from nature and a mechanical way of living has bred in city dwellers a mechanistic outlook and a lack of feeling for nature. Freud discovered in city dwellers a kind of 'death-wish' while Mumford regards American metropolitan life as Hell unrelieved by any purpose or value except that which superficial excitement, exhibitions and mechanized entertainments provide. Though urbanization has not reached that stage as yet in all Muslim countries, already there are signs that cities like Cairo, Istanbul, Ankara, Karachi, Dacca and now Jeddah are following the pattern and have already imported Western facilities

and evils. Urbanization is proceeding so rapidly that the time is not far off when the whole of society will be mechanically minded and suffer from the same troubles as Western society. Images, ideas, ways of life and attractions of Western cities are conveyed by radio, television and the cinema. Muslim society is becoming so accustomed to these non-Islamic and non-religious and even anti-religious thoughts and styles of living that some Muslims are discussing to what extent *Shari'ah* could be modified in order to accommodate a modern life style. Many *Shari'ah* practices have become customs.

All this is happening because technology in urban civilization has started to control man's life. Development planning, amenities and urban facilities are centrally organized and controlled and directed by technical experts. Technical progress has many factors which cannot be foreseen and the changes that are brought about are too rapid for the ordinary man to be able to adapt to any preconceived purpose. That is why the technical élite and social engineers are impatient with the slowness of democratic processes. They want to plan and control society with the help of computers and similar devices because they believe these devices will be objective and offer a quick path to the omniscience of technical reason. Thus true power is concentrated in the hands of a dominant technical élite. When this group cooperates with political authority then the result is a George Orwell's 1984 or Aldous Huxley's *Brave New World*. Even where there is an appointed democracy, technical devices are used to create demands, rouse human passions and regulate human behaviour. Advertisements, radio and television, play a significant role in brainwashing children's minds, in manipulating political, social and even intellectual reactions of the grown-ups and in regulating man's reactions to socio-political incidents and situations. Life becomes a series of limited mechanical interactions. An automaton seems to be controlling life almost in an imperceptible manner, so much so that the individual feels helpless. In a modern technical society individual responsibility is jeopardized

and in nearly all Muslim countries technical know-how is in the hands of people trained in the West, brainwashed by western education and its style of living. The controlling editor or the supermind that controls the central forces is creating subtly and extensively a socio-cultural milieu which is antagonistic to freedom of choice, freedom from slavery to individual or party dictatorship, individual responsibility in social action and freedom from slavery to mechanical gadgets. A belief in the omnipotence of technical reason reduces man's faith in God as the supreme authority and reduces God to a hypothesis which the technocrats or the technical élite do not consider necessary. This false notion generates in man a kind of arrogance. The sense of humility and reverence that Islam creates by asserting that though Man is the master of the entire creation, this mastery is derived from God who can deprive him of this power at any time, is completely lost.

This arrogance has already created a serious imbalance in man's relationship with nature. Man's relationship with Man is governed by the philosophy of 'utility' and not by the philosophy of 'truth' and 'falsehood'. Bertrand Russell has explained this dangerous concept and its application in America and Russia adequately and succinctly. The following ideas are contained in his book *The Impact of Science on Society*. He says that this philosophy disregards the concept of 'truth' and for it substitutes 'utility'.⁶ This philosophy derives its inspiration from science in several different ways. The first, its best aspect, as developed by Dewey, points out that scientific theories change from time to time, and that what recommends a theory is that it 'works'. When new phenomena are discovered, for which a theory no longer 'works', it is discarded. A theory, Dewey concludes, is a tool; it enables us to manipulate raw material. It is judged good or bad by its efficiency in this manipulation, and like any other tool, it may be good at one time and bad at another. While it is good it may be called 'true' but this word must not be allowed its usual connotations. Dewey prefers the phrase 'warranted assertability' to the word 'truth'.

The second source of the theory is technique e.g. What do we need to know about electricity? Only how to make it work for us. To want to know more is to plunge into useless metaphysics. Science is to be admired because it gives us power over nature, and the power comes wholly from technique. Therefore an interpretation which reduces science to technique, keeps all that is useful and dismisses only a dead weight of medieval lumber. If technique is all that interests you, you are likely to find this argument very convincing.

The third attraction of pragmatism—which cannot be wholly separated from the second—is love of power. Man's desires have a variety of kinds: there are sensual pleasures, aesthetic pleasures and pleasures of contemplation; there are private affections; and there is power. In an individual, any one of these may acquire predominance over the others. If love of power dominates, you arrive at Marx's view that what is important is not to understand the world, but to change it . . . Mechanism augments human power to an enormous degree. It is therefore this aspect of science that attracts the lovers of power. And if power is what you want from science, the pragmatist theory gives this without accretions that to you may seem irrelevant. It gives you even more than you could have expected, for if you control the police it gives you the God-like power of *making truth*. You cannot make the sun cold, but you can confer pragmatic 'truth' on the proposition 'the sun is cold' if you can ensure that everyone who denies it is liquidated . . .

This "engineers'" philosophy, as it may be called, is distinguished from common sense and from most other philosophies by its rejection of "fact" as a fundamental concept in defining "truth". If you say, for example, "the South Pole is cold", you say something which, according to traditional views, is "true" in virtue of a "fact", namely, that the South Pole is cold. And this is a fact, not because people believe it, or because it pays to believe it; it just is a fact. Facts, when they are not about human beings and their doings, represent the limitations of human power. We find ourselves in a universe and we find

out what sort of a universe it is by observation, not by self-assertion. It is true that we can make changes on or near the surface of the earth, but not elsewhere. Practical men have no wish to make such changes and can therefore accept a philosophy which treats the surface of the earth as if it were the whole universe. But even on the surface of the earth our power is limited. To forget that we are hemmed in by facts which for the most part are independent of our desires is a form of insane megalomania. This kind of insanity has grown up as a result of the triumph of scientific technique.²¹

This particular philosophy depersonalizes and dehumanizes technological society. The emphasis is on mass production of goods and mass media of communication, regimentation, standardization and conformity. Persons become cogs in a well-oiled machine. Wherever there is too much stress on a technological approach, as in the American children's habit of looking at TV programmes for inordinate periods, there is a loss to the child's imaginative and emotional life. He will not grow up as a balanced person. Similarly responsiveness, availability and mutuality, which are at the core of interpersonal relationship, get blunted and in extreme cases completely deadened by this technical approach which encourages and accelerates manipulation, calculation and objective detachment. As this calculation can be better done by group activities individual responsibility is sacrificed at the altar of group loyalty. Love and self-sacrifice become subsidiary to self-gratification. Religion teaches us to make sacrifices for others, control one's desires and passions, and learn restraint. An industrial society awakens false needs through advertisements, stimulating the appetites of consumers and ultimately driving society towards greater affluence. The whole approach to the concept of *jihād* through one's passions and desires is lost.

What is more dangerous is the preoccupation of scientists and technical experts with technological goals. Technical solutions and increased efficiency are the aims. Social consequences of inventions and experiments are lost sight of or ignored. As

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What is more dangerous is the preoccupation of scientists and technical experts with technological goals. Technical solutions and increased efficiency are the aims. Social consequences of inventions and experiments are lost sight of or ignored. As

immediate utility is the sole goal, technical experts exploit society and nature to their detriment. Forests are destroyed, rivers polluted and hills denuded, and thus an imbalance is created in the environment. Islam has provided man with the idea that he belongs to a total ecological community and is inevitably a participant in the creative processes of the universe. Modern science supports confrontation between man and nature whereas Islam has always insisted on harmony between man and nature. Only recently have scientists realized that exploitation of nature must cease, that technical solutions to ecological problems only aggravate the problems and create new dangers. As yet they have not succeeded in reshaping their technological habits.

How to Redirect Technology

This does not mean that there is no hope for modern society and that the only way to save it from self-destruction is the complete abandonment of science and technology. The problem is not of science and technology alone but of the people who control or who have allowed themselves to be controlled by technology. Man has become dedicated to material achievement, worldly success, efficiency and comfort, permitting uncontrolled technological innovations, heedless of their social and ecological ills. It is an attitude which must be changed from being one which is totally technological, to one which restrains science and technology and redirects it as an instrument for moral benefit. The humanization of technology is possible only if man accepts the principle that he must worship his Creator and not his own achievements, that he must live in harmony with nature and learn to control his passions and live without conflict or war or being swayed by policies of self-aggrandisement and love of power. The tremendous power that technology has given man makes it more imperative for him to have a strict control over himself. This he can do if only he loves

God and the Prophet more than himself, his family or his country because only then will he be guided by the code that transcends the code of selfishness of modern society.²²

After the Second World War, educationists in America realized the immensity of the above problems and prepared the formula that has resulted in the institution of general education. It is an attempt to educate the sensibility in such a manner that children's intellectual, emotional and imaginative faculties develop in a balanced manner and people become more and more aware of others. But this general education which Muslim countries have imported with hardly any modification suffers from serious drawbacks. If these drawbacks are not removed general education by itself will not be able to redirect technology. The first is the complete absence of a central guiding force driving man towards a destiny that is self-satisfying and hence the pursuit of a dry, intellectual, humanistic code. This pursuit does not create love for that guiding force, for the ideal which is both transcendent and immanent. Our ideal should be transcendent because we then do not think of our selfish desires but sacrifice ourselves for the greater good for the sake of a higher life promised by God and believed in by us. It should also be immanent because by following this code we develop our own personalities and reach a stage of consciousness which makes us enjoy the pleasure of being able to control ourselves and thereby have control over forces trying to dehumanize us and belittle us. We know that we can become the vicegerent of God on earth and have far more power than the power that technology grants us, but a power that makes us humble rather than arrogant, knowing that this is granted for the benefit of mankind and nature. It is the power of love and humility. 'Love conquereth all'. It creates in us an ecological conscience through which we regard ourselves as part of a larger whole.

The second drawback of this system of general education is a corollary of the above. Nowhere have educationists indicated the necessity of finding substitutes for the scientific concepts

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which created the technological mentality, which analyse away 'truth', as Bertrand Russell points out, which train the sensibility in such a manner that importance is given not to the means of knowing the world but to the means of knowing how to change the world, which talk of ethical neutrality and make children feel that there is not only no hierarchy of values, and there is also no absolute point of reference and hence nothing permanent to fall back upon at a moment of crisis, there is only a series of changing values.

It is because of this serious problem there is need for mankind to find the substitute in religion. As Islam does not equate religion with a church or a group of people, Muslim scholars all over the world can carry out their own research and present their findings to the world at large. Some religious thinkers in the West have also been thinking along these lines but they have not succeeded in formulating a common code because their society and the value system have disintegrated to such an extent that they cannot get their ideas implemented so easily. Muslim society has still retained its basic assumptions in spite of severe inroads on them; authorities have to accept the supremacy of the *Qur'ān* and the *Sunnah* though they may not be following them strictly; and the people are still deeply involved with God and His Prophet and have deep reverence for all the Prophets, may the blessings of God be on them. If Muslim scholars can formulate religious substitutes for secularist concepts for all branches of knowledge and can implement a proper system of education, that itself will be an eye-opener for modern society in the West.

Islamic concept of education, therefore, as enunciated in the earlier section of this paper, needs to be interpreted and implemented in the context of modern life. In order to redirect technology and use it for the benefit of mankind and life at large, in order to save mankind from dehumanization and, what is more, in order to reinvigorate the purpose and goal of life and create in man cravings to grow up as a balanced personality and proceed with conviction, confidence and plea-

sure towards the vicegerency promised by God, let us reassert the hierarchy of values, let us reformulate the concepts of social and natural sciences and humanities, let us reorganize and rearrange the curriculum, let us produce textbooks written on the basis of concepts and let us train our teachers so that they are able to instil in children those values through their character and their methods of teaching. Only then will education become truly Islamic and can we hope for the betterment and safety and security of mankind.²³

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1. S. A. Ashraf: 'Islamic Curriculum for Muslim Education', vol. I of Conference Papers, Second World Conference on Muslim Education. Qaid-i-Azam University, Islamabad, 1980, p. 1. (see next chapter)
2. *al-Qur'ān*, 2:30: 'Behold, Thy Lord said to the angels: "I will create a vicegerent on earth".'
3. *ibid.*, 2:31.
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5. *Conference Book*, Jeddah, 1977, p. 78.
6. T. E. Hulme: *Speculations*, ed. by H. Read, London, 1936, pp. 50-51.
7. See Aristotle, *Posterior Analytics*, I:2, 71b 8ff; I:13.
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10. Freud's works had a tremendous influence on the minds of the younger generation during and after the First World War.
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13. *Education in the Modern World* by John Vaizey, London, 1967.
14. R. D. Peters: *Education as Initiation*, London, 1964, p. 48.
15. Laszo Versenyl: *Education as a Human Enterprise*, Washington, 1973.
16. See Carr-Saunders and C. Jones: *Social Condition in England and Wales*, 3rd. ed. Oxford, 1958, pp. 256-262. See also *The Communication of Ideas: A Study of Contemporary Influences on Urban Life* by T. Cauter and J. S. Downham, London, 1954, pp. 47-48; Rowntree and Lavers: *English Life and Leisure*, London 1957, K. G. Collier: *The Social Purposes of Education*, London, 1959, pp. 22-33; Mark Abrams: *The Condition of the British People 1911-1945*, London, 1946. Karl Mannheim considered this confusion of values as a 'crisis in valuation' (see his *Sociology of Culture*, London, 1956, Chapter 2).
17. Religion was introduced as a compulsory subject in Secondary School Courses by the Education Act of 1944 which was a product of the Spens Report on secondary education in England, HMSO, London, 1938.
18. *The Qur'an* repeatedly warns Muslims that other people of the Book, by which it means the Israelites and the Christians, will not become the friends of Muslims until Muslims decide to submit to them fully.
19. Lewis Mumford: *The Culture of Cities*, London, 1938, pp. 254-255.
20. *ibid.* p. 253. See also *English Panorama* by Thomas Sharp, London, 1936, Chs. IV & V.
21. Bertrand Russell: *The impact of Science on Society*, London, 1952, pp. 99-103.
22. British and French educationists have also tried to tackle this problem but they could not formulate a system and implement it as the American educationists could. Various scholars have done work in this field. A few are mentioned below: *Education in an Age of Technology* Report of the Fifth Summer School at Worcester, 1959 with an introduction by M. V. C. Jeffreys. Whitehead, Jeffreys, Clarke, Niblett and such other scholars in England, and scholars like Jacques Maritain in France, carried on a regular campaign to make society conscious of the need for controlling science and technology by religious concepts and ideas. The following books may be mentioned in this connection: *The Sciences, the Humanities and the Technological Threat*, ed. W. R. Niblett (London, 1975); *Christian Education in a Secular Society*, W. R. Niblett (London, 1960); *The Aims of Society*: M. V. C. Jeffreys (London, 1972). *Freedom in the Educative Society*: Sir Fred Clarke (London, 1948) *Education at the Crossroads* by Jacques Maritain (New Haven, 1944).
23. For a detailed discussion of the problems of education faced by Muslims today see *Crisis in Muslim Education* by S. S. Husain and S. A. Ashraf, London, 1979. See also other books in the Islamic Education Series

published by Hodder & Stoughton, London and supervised by General Editor Dr S. A. Ashraf: *Aims and Objectives of Islamic Education*, ed. S. M. Naquib al-Attas; *Curriculum and Teacher Education*, ed. Muhammad Hamed al-Affendi and Nabi Ahmad Baloch; *Social and Natural Sciences: the Islamic Perspective*, ed. Ismail R. Faruqi and Abdullah Omar Naseef; *Education and Society*, ed. M. Wasiullah Khan; *Philosophy, Literature and Fine Arts*, ed. Seyyed Hosein Nasr; *Muslim Education in the Modern World* by S. A. Ashraf.

Chapter Two

Islamic Curriculum for Muslim Education

Education is a purposeful activity directed to the full development of individuals. A norm of values is therefore essential in all educational planning, be that norm secularist or humanist or Marxist or religious. Islam provides an objective norm for all educationists. 'Islamic education', I said in my introduction to *Crisis in Muslim Education*, 'is an education which trains the sensibility of pupils in such a manner that in their attitude to life, their actions and decisions and approach to all kinds of knowledge, they are governed by the deeply felt ethical values of Islam. They are trained and mentally so disciplined that they want to acquire knowledge not merely to satisfy an intellectual curiosity or just for material worldly benefit but to grow up as rational, righteous beings and to bring about the spiritual, moral and physical welfare of their families, their people and mankind. This attitude derives from a deep faith in God and a wholehearted acceptance of a God-given moral code. The permanence, necessity and significance of such a code for the natural development of a rational and spiritual man is experienced and understood by the application of those principles in nature and society. A student who receives an Islamic education grows up peace-loving, harmonious, equable and righteous with faith and trust in God's infinite mercy and His invincible justice, and lives in harmony, and not in conflict, with nature. He also believes that Man is not only a creature of this earth but a spiritual being, gifted with limitless and inestimable power to control and govern the universe under the authority of God; a being whose life extends beyond this world into a region where his own consciousness fully reasserts itself

and makes him realize the effect of his actions on his own being. Thus he gains pleasure from doing good and he dislikes or even hates, acts of evil because he realizes the effect of his actions on his own conscience'.¹

This Islamic concept of values has universality and objectivity. It is not the subjective realization of an individual or a group or a race. Islam asserts a long-standing universal tradition and reinforces the value scheme upheld by all world religions. It stresses that the final ground and ultimate basis for values is in the conception of Man's relationship with God, humanity and the universe. This means that man has to acquire knowledge of this relationship. He can do so by understanding his own nature, the nature of God and the character of the universe. Only by understanding this interrelationship can he determine his own rôle and function. It is with reference to this interrelationship and the norm of values that I wrote the following in my preface to *Aims and Objectives of Islamic Education*: 'Religion thus provides an all-comprehensive norm of man and an all-inclusive goal for education. This norm has a stability because the values are regarded as absolutes derived from the absolute attributes of God which are being continually realized in a relative context in time and space. Contextual change only leads to change in emphasis and focus, modification and alteration of stress and relative importance of certain values in different periods and areas. It does not mean any change in values. Religion thus provides a meaningful goal for education. According to religion this goal is revealed to man and thus it has an objective status. It is not concocted by man or just derived from experience. All experience is tied down to time and space, hence relative.

'Islam has made this goal the most balanced and comprehensive conceivable in the world. Man is regarded as potentially the vicegerent of God on earth. God has given man authority over the entire creation. In order to realize this authority in actual life man must acquire wisdom which transforms him into a good man and at the same time turns him into a wise

master. Education is that process which helps man in acquiring this wisdom. It is therefore a comprehensive process because it trains the emotional, intellectual and sensual faculties simultaneously. God has revealed to man his nature and the laws that lead man to the total efflorescence of his personality. Man is expected to learn through experiments and work out the details of that process whose broad foundations are given to man in the *Qur'an* and whose human example is historically preserved in the life, activities and sayings of Prophet Muhammad, peace and blessings of Allāh be on him.²

It is in the context of this relationship between God, Man and Nature that the following aims and objectives of education were enunciated and unanimously accepted by Muslim scholars at the First World Conference on Muslim Education held in Makkah in 1977: 'Education should aim at the balanced growth of the total personality of Man through the training of Man's spirit, his intellect, the rational self, feelings and bodily senses. Education should therefore cater for the growth of man in all its aspects, spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively, and motivate all these aspects towards goodness and the attainment of perfection.'³

In order to facilitate the implementation of this aim, the Conference suggested that a new curriculum should be designed on the basis of a new classification of knowledge. The Conference rejected the classification followed in Europe and America and imported in Muslim countries and asserted that: 'Planning of education be based on the classification of knowledge into two categories: (a) "perennial" knowledge derived from the *Qur'an* and the *Sunnah* meaning all *Shari'ah*-orientated knowledge relevant and related to them, and (b) "acquired" knowledge, susceptible of quantitative and qualitative growth and multiplication, limited variations and cross-cultural borrowings as long as consistency with the *Shari'ah* as the source of values is maintained'.⁴

Implementation Delayed: Causes of Confusion

Unfortunately the *curricula* of Muslim countries do not as yet reflect the above ideal. Though all the Muslim countries have given their broad assent to the 'General Resolutions' of the Conference, no one has tried to implement them. There seems to be two reasons for this delay. The first and most immediate cause is the presence of a confused philosophy of liberal or general education that the Muslim countries have borrowed from the West and have attempted to mix up with Islam. The second, and a more formidable cause, is the need for further clarification, reinterpretation, justification and reassertion of the concept of classification and the curriculum. Tied up with the second problem is the problem of getting suitable textbooks for all stages of education and, secondly, the need for a new methodology and a new approach to teaching all subjects including natural sciences, social studies, literature and fine arts.

The Notion of Liberal Education Past and Present vis-à-vis the Islamic Concept

Liberal education originated in Greece. Its greatest exponents were Plato and Aristotle. Though they differed in a number of fundamental concepts, in one basic concept they agreed: the truth of an object lies not in the external manifestation of the object but in the inherent idea that the object manifests. The concept of the horse is the truth about the horse; a particular horse may suffer from accidental shortcomings. Universality and objectivity belong to the idea of the horse and not to the particular object that exists only in time and space. Plato believed that Man can reach this idea with the help of his intellect. Both Plato and Aristotle considered this rational element in Man as his most precious faculty. When it is rightly used Man comes to know the essential nature of things and

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apprehends what is ultimately real and immutable. From the knowledge of the particular he attains to the knowledge of the pure being. As he goes on apprehending reality in its many different manifestations he understands the pattern of existence and realizes its harmonious and comprehensive scheme. By achieving knowledge, therefore, Man attains the good of the mind, and, by doing so, he achieves good life as a whole. Education is, therefore, a process that is concerned with the pursuit of knowledge. It is the development of mind, be it skills or virtues or other characteristics, that leads Man to the realization of the ultimate principles that is considered the greatest good for Man, and the job of education is to help Man in reaching this goal. Forms of knowledge and their relative significance and merit and their interrelationship are determined with reference to the contribution that knowledge makes to the greatest good. Definition and justification of education were based 'on the nature and significance of knowledge itself, and not on the predilections of pupils, the demands of the society, or the whims of politicians'.⁶ Education in the seven liberal arts was conceived by the Greeks as an introduction to the pursuit of the forms of knowledge. Plato denounced the arts, especially poetry, as misleading but Aristotle gave knowledge because of the writer's ability to apprehend probability and thereby present what might be and not what is or was. But, according to Aristotle, the highest form of mental activity is contemplation in which intellect directly grasps intuitively a multitude of truths in the unity of a single idea. Reasoning is especially the characteristic of Man. Through reason Man moves from the known to the unknown, advances from one thing to another and acquires knowledge through inquiry and discovery. Through intellect Man grasps an intelligible truth simply and intuitively.

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God in this activity because God knows all things by knowing His own Essence.⁷ At the end of its reasoning Man's mind approaches the angelic intellect in gathering up a multiple of truths in the unity of simple principles and ideas. While keeping in view this gradual growth of mental power from the power to reason to the power to intellect, St Thomas Aquinas, following Aristotle mainly, states: 'Consequently the fitting order of learning will be the following: First, boys should be instructed in logic, because logic teaches the method of the whole of philosophy. Second, they are to be instructed in mathematics, which does not require experience and does not transcend the imagination. Third, they should learn the natural sciences, which, although not transcending sense and imagination, nevertheless require experience. Fourth, they are to be instructed in moral sciences, which require experience and a soul free from passions. Fifth, they are to learn metaphysics and divine science, which transcend the imagination and demand a robust intellect.'⁸

St Thomas Aquinas was a thirteenth century Christian metaphysician. He had the opportunity of studying the Muslim philosophers, al-Fārābī, Avicenna and Averroes, who from the ninth century onwards had interpreted and reinterpreted Plato and Aristotle and stated this relationship between reason and intellect. On the basis of this interpretation they also classified knowledge and maintained a concept of unity in multiplicity. They also divided knowledge into the Aristotelian division of theoretical, practical and productive sciences and regarded metaphysics as the highest branch of knowledge. One of the earliest and most influential classification was that of al-Fārābī in his *Enumeration of the Sciences* (*Iḥṣā' al-'ulūm*) known in the West as *De Scientiis*. His successors, Avicenna and his student Averroes adopted this classification with minor changes. al-Fārābī's classification does not include theology or the study of the *Qur'ān*, tradition and law (*Shari'ah*) whereas these three were the basic subjects for Muslim education in early days. The Prophet, peace be on him, started teaching the *Qur'ān*,

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encouraged its study and instructed his followers to spread the message contained in his sayings and doings. As days went by, besides the *Qur'ān*, such ancillary subjects were studied as grammar, etymology, rhetoric and the principles of law (to distinguish between the general and the particular). As the study of the traditions became more widespread, the science of judging the reliability of the transmission and writing and studying the life of transmitters was developed. With the study of law grew up the tradition of studying different schools of law. Religious studies thus formed a major part of the curriculum from the very inception of education among Muslims.

What al-Fārābī and later philosophers and thinkers introduced were other dimensions of knowledge and an attempt was made at integrating them with religious knowledge. Al-Fārābī classified knowledge as follows: (a) Science of language: syntax, grammar, pronunciation and speech, poetry; (b) Logic: the division, definition and composition of simple ideas; (c) the propaedeutic sciences: Arithmetic, Geometry, Optics, Science of the heavens, Music, Science of weights, Science of tool-making; (d) Physics (Science of nature); Metaphysics (Science concerned with the Divine and the principles of things); (e) Science of society: Jurisprudence, Rhetoric. Al-Fārābī thus incorporated religious studies under metaphysics and the Science of society. *Ikhwān al-ṣafā'* (Pure Brethren) were more positive. They divided knowledge into three classes: (a) Preliminary: writing, reading, language, arithmetic, poetry and prosody, knowledge of omens and magic, crafts and professions; (b) Religious or positive: the *Qur'ān*, allegorical interpretation, tradition, history, law, *taṣawwuf* (mysticism) and interpretation of dreams; (c) Philosophical or factual (*ḥaqīqī*): Mathematics—theory of numbers, geometry, astronomy, music; logic with rhetoric and sophistics; physics—principles (matter and form), the heavens, elements, meteorology, geology, botany, zoology; metaphysics (theology)—God; intelligences; souls (from the spheres downwards); government—prophets, kings, general, special, individual, the

hereafter. Whereas al-Fārābī was following the syllogistic-rationalistic school of Aristotle, the *Ikhwān al-ṣafā'* were following the Hermetic-Pythagorean tradition in which the Aristotelian classification and method were modified by the mystical approach and the method of interpretation was more or less symbolic. The attempt was to see heavenly essences through their appearances. Divine, rather than human knowledge, was claimed to be the source of their interpretation. The latter, on the other hand, carried on the Aristotelian tradition of arriving at truth with the help of human reason. Ibn Sīnā (Avicenna) and Ibn Rushd (Averroes) and the Mutazilites, belonged to this school. While the former accepted and propagated the dominion of the Spirit over the intellect, the latter tried to reach final Truth by proceeding from reason to intellect.

With the advent of Imām Ghazzālī the rationalistic school lost ground and the former group was incorporated into the school of thought that Ghazzālī propounded, or, kept their influence through their own system of teaching. The reason for the loss of their authority lies in the confusion of thought of the rationalistic school, a confusion that St Thomas did not have to face. The rationalist school was faced with the problem of deciding the rôle of revelation as a source of knowledge. Al-Kindī tried to reconcile philosophy with religion by saying that philosophy is based on human knowledge and therefore it cannot reach as far as revelation can. 'Philosophy's proper subject-matter is defined as the science of haecceity, the essence and causes of things to the limit of human power'.¹⁴ Though al-Kindī tried to pacify his critics by asserting the supremacy of revelation, he minimized the rôle of religion in all ethical obligations by asserting the primacy of reason over revelation in matters of morality.¹⁵ al-Fārābī goes a step further and openly asserts that 'philosophy is prior to religion in time', 'religion is an imitation of philosophy',¹⁶ the perfect philosopher is the supreme ruler one of whose functions is to impart religion. For al-Fārābī the perfection of man as man consists in man's acquisition of a certain kind of knowledge and living a

certain kind of life. He finds that the knowledge that religion brings is 'not sufficient'. This tradition was maintained by Ibn Rushd and the Mutazilites. Ghazzālī reasserted the dominance of spirit and gave primary and superior status to revelation as a source of knowledge. In *Tahāfut al-falāsifah* he proved that senses and reason and intellect without the assistance of revealed knowledge and human spirit cannot attain to certainty. In his autobiography, *Ihyā' 'ulūm al-dīn* and *Kīmīya-i-sa'ādat*¹⁷ he established revelation and intellect as two different sources of knowledge.

As with the last Prophet, Prophet Muḥammad, peace be on him, Allāh had completed and perfected revealed knowledge, no addition or alteration or modification of that knowledge is possible. Human intellect can only interpret that knowledge within the limits set by God in the *Qur'ān* and the Prophet in his sayings and doings. Ghazzālī admitted that an agnostic can acquire spiritual knowledge and gain certainty about revealed truths through meditation, just as he had done, but that knowledge also needs verification from the *Qur'ān* and the *Ḥadīth*. Ghazzālī calls this knowledge *'ilm al-mukāshafah* (Science of Spiritual revelation) which is knowledge of transcendental mysteries such as the meaning of prophecy, last day of judgment, angels, the attributes of God etc. It is given only to Prophets and 'those who are close to God'. As even theologians and philosophers cannot grasp it with the help of their intellect, people should not be asked to learn this *'ilm al-mukāshafa* except those who are the selected few. That is why Ghazzālī has not discussed this branch of knowledge in his *Book of Knowledge* volume of *Ihyā*.

The rest of human knowledge he divided according to three criteria. The first is the criterion of obligatoriness: (a) requisite for every individual: the five pillars of Islam; ideas and actions permitted and prohibited in Islam; *'ilm al-mu'āmilah*—beliefs and actions relating to the states of the soul or Islamic ethics including basic social and civil laws; (b) *farḍ kifāyah*—socially requisite: needed for the community hence, specialization such

as engineering or medicine. The second criterion is applied to this branch of knowledge and he sub-divided it into two according to their sources: *'ulūm shar'iyyah* and *'ulūm ghayr shar'iyyah*. Under *shar'i'ah* sciences come jurisprudence (*fiqh*), ethics and the Arabic language and under non-*shar'i'ah* comes philosophy. Another classification of *farḍ kifāyah* knowledge divides it into praiseworthy and blameworthy sciences. Praiseworthy are those that are beneficial for society and blameworthy are those that are forbidden and that harm individuals and society. Medicine and arithmetic are praiseworthy, for example, and astrology and magic blameworthy.¹⁸

Broadly, this stress on dual sources of knowledge became widely accepted, and by the time Ibn Khaldūn had arrived on the scene, all educational planning was based on this formula. In his *Muqaddimah* (*Prolegomena*) to his *Universal History* he put this under two titles *naqliyyah* or transmitted sciences and *'aqliyyah* or philosophical or intellectual sciences. The *naqliyyah* branch consisted of the *Qur'ān*, *Ḥadīth*, jurisprudence, theology, sufism (*taṣawwuf*), linguistic sciences such as grammar, lexicography and literature; the *'aqliyyah* sciences included medicine and agriculture; metaphysics, magic, science of the alphabet, alchemy; sciences dealing with quantity, such as geometry, arithmetic, algebra, commercial transactions, music, astronomy, astrology.¹⁹

The above discussion about the evolution of curricula in the Muslim world in the past and the impact of Greek liberal education had made it abundantly clear that though for some time the supremacy of reason and intellect was accepted by some Muslim thinkers, its actual status was finally established by Ghazzālī. Henceforth all educational planning secured intellectual sciences a subsidiary place in the scheme. At the same time Ghazzālī's influence made it necessary for all intellectual sciences to be aware of their limits and limitations. But this did not mean closing down all institutions or closing all the doors of human intellect. Had Ghazzālī's influence been so bad as some orientalists would like us to believe,²⁰ how could the

Muslim world produce two hundred years after Ghazzālī a thinker of the stature of Ibn Khaldūn? The stagnation that affected Muslim scholarship in the sixteenth and seventeenth centuries was due to political lethargy, and cultural insularity. It may also be true, as a Western scholar has put it, that a sense of pride and cultural superiority prevented Muslim scholars from appreciating the challenges that were being hurled at religious groups by the natural scientists in Europe. The Muslim world could have assimilated that new science and given it a new direction.

When we come to the eighteenth and nineteenth centuries we find the domination of the Muslim world by alien Western powers. It was not difficult to reintroduce Western liberal education in place of Muslim 'aqliyyah sciences and reduce the importance of naqliyyah sciences by making it one of many subjects. The integration of the two types of knowledge was not preserved because natural sciences had dissociated themselves from the rest of knowledge during the Renaissance in Europe and established their own methodology involving experimentation, formation of hypotheses and their verification. For Aristotle, science is knowledge, not only of fact but of reasoned fact.²¹ It not only analyses observable phenomena and generalizes, as is done today; it, according to Aristotle, should throw light on their intelligible relation to their causes. Its aim is to know the very being and essential structure of things. Its goal is thus ontological. Thus according to this Greek concept, the scientist is expected to enter the region of philosophy and find out the basic idea.

Modern science does not want to enter that domain. The philosophical exploration of the essence of objects is not the domain of modern science. Its conclusions are physically demonstrable. By the end of the nineteenth century this approach started affecting other branches of knowledge, especially those concerned with society such as history, sociology, anthropology, economics and political science. In the twentieth century even man's mind was being studied without any reference

to the ultimate principles of things or first or efficient causes, or universal and immutable values.

Man and external Nature are regarded as changing and evolving phenomena and should be studied without any reference to an immutable norm. As religion on the other hand stresses a universal and immutable norm and regards both Nature and Man as signs of God, the two approaches are totally irreconcilable. It was possible for a Muslim to see common approaches between the Greek and Islamic concepts of knowledge. That was why 'aqliyyah and naqliyyah sciences could be studied together. But when the Muslim world accepted modern sciences, it was no longer possible for Muslim scholars to find a common ground for an integrated curriculum. As a result, Islamic education got separated from modern education and the two different systems started functioning in Muslim countries.

The demand of the First World Conference on Muslim Education is to modify, alter or totally change this approach and create Islamic schools of thought in all modern branches of knowledge. There cannot be any Islamic curriculum, it is said, if this is not done. It is also said that as Man's knowledge about the external world and about himself and his society has advanced far beyond what he used to know even fifty years ago, it is no longer possible for Muslims to stick to medieval concepts about Man and society. The Qur'ānic concepts have to be reiterated in the garb of modern terminology or a new set of terminology will have to be created. But this does not mean changing the ultimate principles or fundamental concepts. It only implies extension of the frontiers of knowledge without demolishing the base. This extension, however, cannot bring about a reconciliation between the scientific approaches and the Islamic approach. According to both the Greek and the Islamic approaches education was framed in terms of the scope and character of knowledge. Knowledge was seen as the understanding of reality and hence as the means of getting closer to

God. By Islamizing the Greek concept of good, and by re-interpreting their hierarchical scheme of knowledge, Muslim scholars did give a certain pattern and order to education. But knowledge is no longer considered to be leading to God and the good life, and the very concept and pattern of good life is questioned.

The division of knowledge into blameworthy and praiseworthy categories is not accepted, because there is no fixed immutable norm which society in the West accepts. That is why the Muslim scholars who met at Makkah at the First World Conference on Muslim Education reasserted the religious norm and resolved to interpret modern knowledge from the Islamic point of view. Unfortunately these scholars have to face another hurdle before they can even try to reformulate the curriculum. The American concept of general education has invaded Muslim countries and attempts are being made to fit religious education into this pattern and formulate a desirable curriculum from the Muslim point of view. Can their method of tackling the values and curriculum provide us with any direction?

General Education vis-à-vis Islamic Education

In the Harvard Committee Report: *General Education in a Free Society*²² the aims of 'liberal' and 'general' education are considered to be identical. But the basic Greek concept that in metaphysics Man has knowledge of ultimate reality has been ignored. As a result the report confines the attention of educationists to a concept of Man for whom faith in God or knowledge of a higher reality, or even the pursuit of knowledge that leads man beyond the domain of senses, reason and imagination, do not have any special significance. Knowledge is divided into three classes according to the distinctive methods: the natural sciences, the humanities and social studies. Divinity or religious studies have been rejected. If, as the

Report says, the aims are 'the cultivation of certain aptitudes and attitudes of mind', with the help of these elements of knowledge, the aptitudes and attitudes that religious studies develop are, it seems, not considered desirable or necessary.

The characteristics of mind that this general education is expected to foster are described in the following terms. 'By characteristics we mean aims so important as to prescribe how general education should be carried out and which abilities ought to be sought above all others in every part of it. These abilities in our opinion are: to think effectively, to communicate thought, to make relevant judgments, to discriminate among values.'²³

Effective thinking is described as having three phases: logical, relational and imaginative. Logical thinking is applicable to practical matters such as whom to vote for and what wife to choose; it is also the ability to extract universal truths from particular cases and infer particulars from general laws; it is also the ability to analyse a problem and recombine elements with the help of imagination.

By relational thinking the report means the ability to think at a level appropriate to a problem. The imaginative thinking of the poet, the inventor and the revolutionary is also included in effective thinking. 'Communication' though 'obviously inseparable from effective thinking' involves both such skills as speaking, and listening, reading and writing, and moral qualities such as candour.

'The making of relevant value judgments' involves 'the ability of the student to bring to bear the whole range of ideas upon the area of experience;' it is the art of relating theory to practice, of drawing abstractions from facts and realizing thought in action.

'Discrimination among values' means the ability to make distinctions of various kinds of values, aesthetic, moral and intellectual and to commit oneself to such values in the conduct of life.²⁴ By not stating who or what should be the objective norm with reference to which value judgments and discrimi-

nation among values can be given a status that transcends personal and subjective interests, the report has kept this aspect vague. In so far as a Muslim is concerned, the concept that a Muslim should love God and the Prophet more than himself, his family or race or country, gives a student an objective criterion with which he can test his thought and action. The idea of the rights of God and the rights of the community (*ḥuqūq Allāh* and *ḥuqūq al-ʿibād*) and the example and instructions of the Prophet and his Companions, are far more positive, all-embracing and universal. Moreover, how far the thinking is really 'effective' can be recognized and judged by those who have acquired the right skills and knowledge and at the same time 'purified' themselves, as the *Qur'ān* states, from all kinds of selfishness. This idea of purification is not even thought of in the report. It only states that it is difficult to connect education in the making of value judgments and the formation of moral character. This vagueness is the result of the lack of an objective public criteria that the *Qur'ān* and the life, activities and the saying of the Prophet give us.

There is also an attempt to make 'effective thinking, logical, relational and imaginative, correspond roughly to the three divisions of learning, the natural sciences, the social studies, and the humanities, respectively.'²⁵ This correspondence has not been clearly defined. The forms of thinking are generalized. Moreover, as religious studies have been ignored, the relationship between religious thinking and 'effective' thinking has been neither studied nor hinted at. It is also difficult to understand this correspondence and relate directly the study of particular subjects to the development of particular abilities. There is no straight and limited connection, and the report is aware of it. By ignoring religious studies the report has failed to appreciate the transformation of personality, the change in the method of judgment and the direction that effective thinking is guided to when faith and religious thinking have their impact upon the whole person.

The Islamic Curriculum: The Basic Considerations

As we have already seen, the impact of Greek liberal education and its concepts on Islamic education resulted in some philosophical confusions leading to the growth and expansion of Mutazilitism. Imām Ghazzālī restored the supremacy of religious knowledge and established the philosophical formula by which all other branches of knowledge could be made subservient to revealed knowledge and subject to the demands of the spirit first rather than to the demands of reason and senses only. As by 'curriculum' is meant the entire programme of work in schools, colleges and universities, as it is the essential means of education and as on it depends the design of the school building, the planning of the budget and the type and nature of co-operation needed between home and school, a curriculum, can be framed properly only when we decide why we should educate a child.

The Muslim community all over the world is unanimous in this matter whatever additions and modifications some groups may demand. The aim of education, according to the *ummah* in general, is to produce a good Muslim who is both cultured and expert—cultured in the sense that he knows how to use knowledge for his spiritual, intellectual and material progress, and expert in the sense that he is a useful member of the community. The philosophy of general education which is the prevalent system of education in Muslim countries (besides of course the traditional Islamic education system of which we shall speak later) is incomplete, as we have seen, because it leaves out one aspect of human personality, its spirit.

Knowledge therefore is not acquired just for the sake of knowledge, nor can it ever be acquired in that manner or for that purpose. Whatever one learns affects or influences or transforms one's personality. Ādam, peace be on him, the first man, became *Khalīfatullāh* only after Allāh had taught him the essence of everything. This means that his whole personality

acquired the characteristics of one capable of becoming the vicegerent of God on the earth through that knowledge. Therefore knowledge is not going to be nor can it ever be a mere intellectual possession. Man's emotions, morals and faith are conditioned by what he goes on knowing. His attitude to life changes without his even realising that such a thing is happening. Therefore knowledge of that which is essential must be given priority. Moreover it also implies that not only should our selection of subjects be governed by this principle, their arrangement and organization should also be dictated by this consideration. In other words, not only do we have to classify knowledge, we need to establish a hierarchy of knowledge.

The present tendency to equalize all subjects in status and esteem has been bred by a materialistic philosophy. Theoretical knowledge is more important and significant than practical knowledge—that is why a person who knows the principles of engineering is a more valuable member of the community than an ordinary builder. But even if the engineer knows the principles, if he is dishonest and greedy, he may cheat the owner for whom he is building a house or the city council for whom he is planning and building roads. Thus he is doing something which may be ultimately harmful for the individual or the community. Moral values therefore must get priority over all other kinds of knowledge. This morality has to be selfless, and only the person who has fear and love of God in his heart and who believes in the hereafter and the judgment day, can purify himself. If a crooked and corrupt man acquires knowledge of all kinds, including even religious knowledge, he will use it for his material gain. The temptation of this world is very great and powerful. It is extremely difficult to resist this temptation unless from childhood a person has imbibed both emotionally and intellectually these lessons of faith. Lessons that generate faith and enable a man to grow up as a good Muslim in thought and behaviour must then be given the highest priority. The primary question that must be asked is this: what equipment of knowledge and the attributes of mind and character should an

individual of a given age and intelligence possess? If this question can be answered even approximately, we can frame a curriculum in which the contribution of different subjects can to a large extent be adequately judged.

In order to answer the above question properly the following principles are to be kept in view. First and foremost is the cultivation of the religious approach to and through all branches of knowledge. If we teach a child that God made a particular man called Ādam and then at the same time teach that Man is a particular biological being evolved through a natural process and that we do not know how a new species comes into being, we are going to create confusion and the child has to decide which statement is true and which is false. Similarly if at the university level we teach our students in the Islamic culture classes that interest is forbidden in Islam and then in the economics classes we teach them that interest is a necessity, the students are bound to accept one proposition or the other. If the curriculum is to be designed to create the impression upon children that revealed knowledge has a certainty that cannot be questioned, it becomes necessary for society to follow religion. We thus enter into a much wider field, wider than schools or colleges or universities. Either we have to take a firm stand from a fundamentalist point of view and ourselves produce an economy free of interest based on the *Qur'ān* and the *Sunnah* or accept the philosophy of Dewey that the school must reflect society. We may teach 'interestless' economy or 'interest-bound' economy or both and maintain the superiority and correctness of 'interestless' economy from the human point of view. Similarly we may teach different kinds of classics but indicate the shortcomings of those books and authors who have tried to universalize a personal point of view or experience at the cost of the point of view that religion teaches.

D. H. Lawrence, for example, presents a personal idea and tries to explain entire life from that point of view. One can teach D. H. Lawrence objectively but if the religious concept of the

man-woman relationship is taught in Islamic culture classes as the basic truth, it is necessary to present Lawrence's idea as something personal and hence not absolutely true. This is a very big task. It involves not merely deep scholarly study of Islam from all points of view, it also requires the creation of Islamic schools of thought in all branches of knowledge. It also needs a new method of teaching.

Teachers are nowadays accustomed to regard each subject as an independent unit to be taught from the point of view generated in the West. Each subject has its own discipline, no doubt, but when from the theoretical point of view its basic ideas are at variance with Islam, we have to question the validity and adequacy of that branch of knowledge. All branches of knowledge acquired by man with the help of his own intellectual endeavours or through his own emotional experiences cannot but be partial in comparison with God-given knowledge.

The second principle that should be applied when selecting the content of religious courses is that they should not be, in the words of Whitehead, 'overladen with inert ideas.'²⁶ Even when we teach the basic rituals, they should be brought to life even to children at the primary stage. The meaning of the rituals must be imparted to them to the extent and in the manner within their grasp. As religion is related to all other branches of knowledge, religious studies courses gradually become wider and wider in scope, range and depth. Courses, textbooks and teaching methods must be so organized that students are made to think for themselves about religion and build up within themselves powers of resistance to irreligious and disruptive forces. They must know how to use religious knowledge in the context of contemporary life. An educated man is not just a well-informed man; whatever information he receives, he uses, tests or throws into new combinations, as Whitehead says. 'Culture,' he says, 'is activity of thought,' and Islamic culture is activity generated by Islamic thought.

The third principle for organizing the curriculum has three

aspects, which Tyler has very effectively summed up in three words: continuity, sequence and integration.²⁷ To a large extent these categories are kept in view in drawing up the curriculum of schools, colleges and universities. The classification of knowledge and the relationship between different branches of knowledge have to be studied carefully in terms of the mental development of children and the goal of education, in order to achieve continuity, sequence and integration. For the sake of clarification Tyler's definition of the categories may be stated here, though these are now well-known principles. 'Continuity refers to the vertical reiteration of major curriculum elements.' 'Sequence as a criterion emphasizes the importance of having each successive experience built upon the preceding one but to go more broadly and only into matters involved.' 'Integration refers to the horizontal relationship of curriculum experiences. The organization of these experiences should be such that they help the student increasingly to get a unified view and to unify his behaviour in relation the elements dealt with.'²⁸ Tyler further stresses the organizing principle and says, 'in identifying important organizing principles, it is necessary to note that the criteria, continuity, sequence, and integration apply to the experiences of the learner and not to the way in which these matters may be viewed by someone already in command of the elements to be learned. Thus, continuity involves the recurring emphasis in the learner's experience upon these particular elements; sequence refers to the increasing breadth and depth of the learner's development; and integration refers to the learner's increased unity of behavior in relating to the elements involved. This means that the organizing principles need to be considered in terms of their psychological significance to the learner.'²⁹ He also differentiates between logical and psychological organization and states that it has been sometimes found that there is a sharp difference between the connections seen by an expert and the developments that are meaningful for the learner. I have quoted at length from Tyler in order to indicate two

major drawbacks that Muslim countries are suffering from, both in selecting material and in organizing their curriculum, especially when they want to make the curriculum Islamic in character. Unless these drawbacks are removed it is not possible to have an integrated Islamic curriculum.

The first drawback is the complete lack of philosophical unity between the two classes into which knowledge has been divided by the First World Conference on Muslim Education: perennial knowledge and acquired knowledge, that has been mentioned earlier. As I have already shown, this integration was possible between Greek knowledge and Islamic knowledge, and even though Ghazzālī denounced the Muslim philosophers he did not discard Greek knowledge or even the Greek concept of knowledge; he modified the approach and Islamized the concept because there was close similarity between Greek and Islamic approaches and ideas. But the concept of general education that we have imported and the concept of Islamic education are so different in some of their basic fundamentals, certain subjects which are common. What I have stated earlier that this integration is not possible except marginally and in about religious knowledge and the creation of Islamic schools of thought in the very branches of acquired knowledge that we find in General Education, may be referred to here because there does not seem to be any other alternative. The only additional thing that may be stated is that whatever is taught in general education may be included as elements to be studied from the Islamic point of view.

The psychological principle of organizing the entire curriculum is of course the second drawback. In nearly all the Muslim countries the organization is still mainly logical though there has been some acceptance of the principle of psychological development of mind. Once these two drawbacks are removed there is no reason why the curriculum should not be Islamic in character.

Traditional Islamic Education vis-à-vis Modern Education: Integration or Co-existence?

Once we accept the metaphysical foundation enunciated above and the principles of selection and organizing explained therein, the question arises: is it then necessary to eliminate the distinctions so far maintained by the two systems of education—the Islamic and the modern—or is it proper to allow them to co-exist? Why should there be an Islamic university and a modern university in an Islamic country? Shouldn't both be Islamic in character?

The simple straightforward answer to the above question is: the two systems should merge into one system provided the basic philosophical foundations are what we have already discussed and at the same time most of the religious subjects should exist for specialization. Each student should acquire all the basic knowledge required for a Muslim and this knowledge should be organized on the principles of continuity, sequence and integration and taught up to graduate level. But from the secondary level onwards students should be allowed to specialize in different higher branches of perennial knowledge till he or she reaches the university stage.

At the university again there should be 'General Islamic Education' for all students which would include two disciplines from the 'perennial knowledge' group and two from the 'acquired knowledge' group. From the perennial knowledge group all students should take Arabic as a compulsory language and from the rest they should be allowed to choose one of the basic subjects or a subject which is sufficiently broadly based, general and comprehensive to be called Islamic Culture. As students will sample imaginative creation through Arabic literature they should select one subject that deals with society and one that deals with the natural sciences.

The curriculum, even then, cannot be Islamic unless and

until all subjects are taught from the Islamic point of view and the basic books are written from the same point of view. Thus, in order to have a real Islamic curriculum that can be expected to be effective, Muslim society needs textbooks and a method of teaching both of which are Islamic.

Concluding Remarks

The above discussion has been on the basic philosophical foundations of the Islamic curriculum and not on the actual design of the curriculum. Only when these principles are accepted by educational authorities in Muslim countries will there be a demand for details of the design. However, when these principles were presented by the author at the Second World Conference held at Islamabad in 1980, Muslim scholars discussed them and accepted them as guidelines and prepared an integrated curriculum for Muslim education.³⁰ But such a curriculum design cannot be of any permanent value unless the problems related to text-book development on the basis of such a curriculum and to the evaluation of an Islamic approach to the teaching of those text books are solved. In the following chapters therefore these two problems have been analysed and solutions suggested.

NOTES

1. *Crisis in Muslim Education* by Syed Sajjad Husain and Syed Ali Ashraf, London, 1979, p. 1.
2. *Aims and Objectives of Islamic Education* ed. Syed Naquib al-Attas, London, 1979, pp. xii-xiii.
3. *Conference Book*, King Abdulaziz University, Jeddah, 1978, p. 78.
4. *Ibid.* p. 78.
5. See Plato's *Republic* and *Dialogues* and Aristotle's *Metaphysics*, Nitro-46

machean *Ethics*, *Posterior Analytics*, *Politics* and *Poetics*. See also R. L. Nettleship's *Lectures on the Republic of Plato* (Macmillan, 1898) and *The Theory of Education in Plato's Republic* (OUP, 1938) and W. Boyd's *Plato's Republic for To-day* (Heinemann, 1962). For Aristotle see A. D. Allan's *Philosophy of Aristotle* (OUP, NY, 1938) and J. Burnet's *Aristotle on Education* (OUP, 1903).

6. See comments on Greek liberal education in 'Liberal Education and the Nature of knowledge' by Paul H. Hirst in *The Philosophy of Education* edited by R. S. Peters (OUP, 1973), p. 89.
7. St Thomas Aquinas: *Summa Theologica* I, 58, 3.
8. St Thomas Aquinas: *The Division and Methods of Sciences* translated by Armand Maurer, Toronto, Canada, 1963, p. 92.
9. Al-Fārābī (d. 950 AD): *Iḥṣā' al-'ulūm* ed. Osman Amine, 2nd. end. Cairo, 1949. See also Seyyed Hossein Nasr's *Science and Civilization in Islam*, Mentor Books, New York, 1970, chapter 2 for his summary and al-Fārābī's classification and his comments. See also Hossein Nasr's *Islamic Science* (World of Islam Festival, 1976) for different classifications by various eminent Muslim thinkers. A. S. Tritton also gives many classifications in his *Materials on Muslim Education in the Middle Ages*, ch. 7, (London, 1957) but his organization is not very systematic and his comments rather superficial.
10. All the six authentic *Ḥadīth* collections give details about the Prophet's emphasis on learning and his organization of education and the technique of teaching religion. See also Shalaby, Ahmad: *History of Muslim Education* (Dar-al-Kashshaf, Beirut, 1954); *Muslim Education and the Scholar's Social Status upto the 5th century Muslim Era in the light of Tarikh Baghdad* by Munir-ud-Din Ahmad, (Verlag, Der Islam, Zurich, 1968) and *Muslim Education in Medieval Times* by Bayard Dodge, (Washington DC, 1962).
11. See Tritton, *op. cit.*, p. 132.
12. *Ikhwān al-Safā'* 1, 202-209. See also Hossein Nasr's comments in *Science and Civilization in Islam*, pp. 29-33.
13. See al-Fārābī's *Iḥṣā' al-'ulūm*.
14. Atiyeh, G. N.: *Al-Kindi the Philosopher of the Arabs*, Rawalpindi, 1966, p. 19.
15. *Ibid.*, p. 20.
16. See Al-Fārābī's *Philosophy of Plato and Aristotle* (translation of his *Attainment of Happiness* by Muhsin Mahdi, Cornell Univ. Press, 1969) specially Mahdi's introduction of 1962 edition, pp. 8-9. See also al-Fārābī's *On the Intellect* (*Risālah fi al-'aql*) ed. Maurice Bouyges, (Beyrouth, 1938), Sec. 44.

17. See *Tahāfut al-falāsifah* ed. M. Boyges, Beirut, 1927; *The Confessions of al-Ghazzālī* tr. by C. Field, London 1909 and *The Book of Knowledge* (vol. 2 of *Ihyā' 'ulūm al-dīn*), tr. by Nabih Amin Faris, Ashraf, Lahore, 1962. The classification of knowledge is given in *the Book of Knowledge*.
18. *The Book of Knowledge*, chs. 3 & 4.
19. See Ibn Khaldūn's *Muqaddima*, *An Introduction to History* tr. by Franz Rosenthal, NY 1958. See Hosein Nasr's comments in *Science and Civilization in Islam*, *op. cit.* pp. 62-65.
20. As an example of the idea of the Orientalists see A. J. Arberry's *Revelation and Reason in Islam*, Allen & Unwin, 1957.
21. *Posterior Analytics* 1, 2, 71b, 8ff; 1, 13.
22. *General Education in a Free Society*, Report of the Harvard Committee, London, OUP, 1946.
23. *ibid.* pp. 64-5.
24. *ibid.* p. 65.
25. *ibid.* pp. 65-73.
26. A. N. Whitehead: *The Aims of Education and Other Essays*, Ernest Benn Ltd., London, 1962, pp. 1-3.
27. R. W. Tyler: *Principles of Curriculum and Instruction*, Univ. of Chicago Press, 1959, p. 55.
28. *Ibid.* pp. 56-57.
29. *Ibid.* p. 62 and pp. 63-65.
30. See Appendix D(ii) for the relevant sections of the *Recommendations of the Second World Conference on Muslim Education*. The original work was published in 1981 by the Conference Organising Committee, Qaid-i-Azam University, Islamabad.

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Chapter Three

Text-book Development: Problems and Remedies

Concept, Curriculum and Text-books

A 'text-book' consists of material for detailed study by students at home and in schools, colleges and universities. At these different levels the same subject is treated differently according to the psycho-moral and intellectual development of children. These books are prepared according to some technique and teachers are expected to learn that technique in order to comprehend the lessons or the written material, appreciate their implications or relationship with other contexts as and when necessary, or evaluate the form or content or both as the case may be, from a certain technical, moral, intellectual, emotional or spiritual point of view. That is why sometimes teacher-handbooks have to be written so that teachers may use the book properly and thus achieve the objective which the writers or compilers of text-books had in view while preparing lessons. Though this objective may determine the immediate aim of the writer, it is ultimately based on and derived from the aims of education that govern the curriculum. Thus, the aims of education, and the curriculum formulated on the basis of those aims, or in order to achieve those aims, or to help students in their attempts to achieve them, determine the objectives, the content and form of text-books in any country be that country Muslim or Christian or secular or Marxist.¹

The aims of education have been stated in the recommendations of the First World Conference on Muslim Education held at Makkah in 1977 and quoted in chapter One of this

book. For the sake of convenience, we would like to quote them again: 'Education should aim at the balanced growth of the total personality of Man through the training of Man's spirit, intellect, the rational self, feelings and bodily senses. Education should therefore cater for the growth of man in all its aspects, spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively, and motivate all these aspects towards goodness and the attainment of perfection. The ultimate aim of Muslim education lies in the realization of complete submission to Allāh on the level of the individual, the community and humanity at large.'²

In the same chapter it was indicated briefly how this concept of education can be practically realized through the curriculum, which must be formulated first in order to ensure that proper text-books are produced. The basic points can be quoted as follows:

Firstly: the Islamic concept of Man has a width and range that no other concept of man has. As Man can become *Khalīfatullāh* by cultivating or realizing within himself (or herself) the characteristics of God (the attributes of God) and as these attributes have a limitless dimension, Man's moral, spiritual and intellectual progress is potentially limitless.

Secondly, as knowledge is the source of this progress and development, Islam does not put any bar on the acquisition of knowledge.

Thirdly, the range of this acquisition must be all-comprehensive. Only by acquiring some intellectual expertise in one or two branches of knowledge a person cannot have a balanced growth of mind. This implies that education must be planned in such a way that it has a balanced interdisciplinary pattern. An informed man or a trained expert is not necessarily an educated man.

Fourthly, the spiritual, moral, intellectual, imaginative and physical aspects of a man's personality should be kept in view when establishing the interrelationship between the disciplines. The growth of a child's mind and abilities has to be

taken into account in order to lay out the subjects and courses in graded stages; thus, this interrelationship is maintained and an integration achieved.

Fifthly, the development of personality should be seen in the context of Man's relationship with God, Man and Nature. Therefore the organization of disciplines and the arrangement of subjects are planned with reference to Man as an individual, Man as a social being and Man as a being who has to live in harmony with Nature. His individuality, his collective existence and his existences as a natural entity are all conditioned by his relationship with God.

Thus a hierarchy of knowledge has to be established. All branches of knowledge are not of equal status. Spiritual knowledge has the highest priority. As morality is based on that knowledge, as it governs Man's individual and collective behaviour, and as material progress depends on basic universal values, knowledge of moral values is next in importance. Then comes intellectual knowledge or knowledge that leads to the discipline of the intellect. Knowledge that controls and disciplines human imagination, and knowledge that helps Man to gain control over bodily senses, follow.

Thus faith and ethics have to be instilled into the child from the earliest stages but actual spiritual realization is the final attainment, because without an adequate training of the intellect a child will not have sufficient discrimination to appreciate spiritual truth. More stress should be laid in childhood therefore on the control of bodily senses and the imagination. Intellectual discipline will help a child to proceed from the concrete to the abstract, from sense-impression to ideation, and from matter-of-fact relationship to symbolization. It is only when these abilities begin to take root that a child begins to appreciate the interrelationship of disciplines and realize what he is emotionally conditioned to believe earlier, that is, the presence of the will of God in Nature and Man, and how the entire creation is *āyātullāh*, signs of God, manifestation of Divine power, symbols of reality.³

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The above statement gives in brief the basic philosophy for curriculum planning and text-book development. Problems arise the moment we try to implement this plan in actual life, and give concrete shape and form to ideals, ideologies and concepts. These problems are manifold and they have to be tackled or solved in different ways and at different levels. They may therefore be summed up under the following headings: political, philosophical, conceptual and practical.

Political Hurdles

The first hurdle that scholars, institutes, education centres or organizations have to cross is that generated by the attitudes and concepts that authorities have inherited from the colonial past or acquired from the secularised West. Instead of modifying or altering the traditional system or trying to produce Islamic concepts for all branches of knowledge authorities considered it easiest to import the Western secular system of education wholesale and either break down the stronghold of the traditional system, as Kamāl did in Turkey, or give the modern system full financial and administrative support so that the other system dies out or dwindle into insignificance, as happened in pre-partitioned India. When, like Nāṣr, they tried to reform the traditional system they did not Islamize the concepts of the humanities, the social and natural sciences; they only threw the traditional system into the welter of the complete modern education system and reduced the traditional character of the older system, as happened very drastically in the case of Zaytūnah, and less drastically in the case of al-Azhar. Zaytūnah is no longer a university, it is part of a modern university and is known as the Faculty of Religious Studies. Similar fate has befallen al-Azhar, though not so radically, because the new faculties are still under the umbrella of the old al-Azhar's principles and traditions. Though in Indonesia ninety per cent of the population are Muslims, the authorities

consider it wise to accept secularism or remain non-committal in so far as Islamization is concerned. They have set up a Directorate of religious affairs and introduced religious education in schools.

The result of this attitude is the creation or/and maintenance of a duality in the education system and hence in society, a duality which leads to cultural, social and political conflicts and bloodshed. It also gives priority and prominence to the secularist system, because only those who pass through this system can get good jobs. Probably the need for a quick recovery from a long period of somnolence may be cited as justification for this priority. But we are now at a stage of our development when our intellectuals in general and our educationists in particular, can concentrate on producing Islamic concepts for all branches of knowledge without any harm to material progress. This can be done if they get full support for such a programme, and Muslim countries try to implement the programmes being formulated in the conferences and seminars.⁴

One difficulty that people in authority face in some Muslim countries is the presence of a viable or an influential religious minority holding key positions. If education is to become common for all, how can it be so Islamized that text-books start reflecting dominant Muslim ideas and cultural traditions? Why should not these books reflect Hindu, or Christian or Buddhist ideas and traditions? This problem can be solved by going to the roots of Islam because, as can be seen in the statement quoted above, these roots and principles are universal and objective, and therefore, no religion can object to the basic spiritual and ethical framework that Islam establishes. If the Hindus, the Buddhists or the Christians claim that their special theology should be taught, Muslims should not object to it if the theology is taught only to the religious group concerned. But as the overall culture of a Muslim country is basically Muslim and as Muslim culture has an international pattern within which local varieties survive, the minorities should know that culture as they are living in that context in a country where

Islam is paramount. This is what we do when we go to America or England. And this is the pattern of studies in English schools and colleges. If the minorities insist on incorporating those lessons which have universality though they may reflect their culture, these can be included in text-books. But if we open the door to typically and exclusively minority-culture-oriented lessons then we have no justification for excluding typically secularist or even anti-religious literature. We should not include any lessons that will directly offend the sentiments of the minority but at the same time, if they believe in the same values, why should they object if the lessons are selected from Muslim lives and occupations?

There is no harm, rather is there benefit in Muslim children learning lessons which reflect the same values as theirs but from a minority culture. It is therefore necessary for text-book writers to choose situations which indicate this breadth of vision. It creates better understanding between the majority and the minority because both groups come to know and understand each other—a principle that Allāh repeatedly enunciates in the *Qur'ān*. The basic principle, therefore, should be that in all Muslim majority countries the text-books should be prepared on the basis of a curriculum that reflects the philosophy of life and the ethical norm of Islam which is universal and objective. If Muslim scholars can formulate Islamic concepts for all branches of knowledge and justify their applicability in the context of modern life, all text-books should be based on those concepts. Whenever a minority culture reflects the same or similar ideas and values, lessons should be prepared with that context in view.

Should the minority community in a Muslim majority country wish to run private institutions for the benefit of its own children it should be allowed to do so provided it follows the common curricula and uses the basic texts. But it should also be permitted to add any optional subject permissible within the orbit of the prescribed curriculum provided neither the subjects nor the texts or lessons nor the method of teaching are preju-

dicial to the interest of the nation as a whole or to the majority Muslim community. In order that such permission can be granted the curriculum should provide for choices.

The Philosophical Hurdle

The philosophical hurdle is equally disturbing and, from the point of view of the educational system as a whole, much more formidable. In all Muslim countries, aims and objectives have been formulated and stated from the point of view of belief or ideals, but at the same time these countries pursue a system of education which in its ultimate analysis is opposed to the realization of the ideal that religion wants us to aim at.

This contradiction is the result of inadequate thinking and the desire to work out a compromise between Islamic requirements and the modern system of education imported from the West, without any attempt to realize the basic philosophical incompatibility between the two. This is evident in Pakistan's Sharif Education Commission report of 1958. Dewey, the American comprehensive system, the American attempt to integrate all subjects, and Islam—all these have been mixed up without any benefit to the student, the teacher or the educational planner. The intention seems to be to please everybody politically—the American experts, the Islamic-minded public, and themselves.

That was why a superficial compromise was worked out, history and geography suddenly ceased to be individual compulsory subjects and were mixed up with civics, ethics and religion, and a monster called Social Studies emerged which could not be tackled by teachers, students or educators. Recently in Bangladesh the same monster has been introduced in the *madrasah* curriculum. That the mixed courses of Social Studies proved a failure as a proper discipline and that history and geography are to be recognized as individual disciplines have become evident in recent years.

A large number of American educationists have started a campaign against this mixed bag of Social Studies and are reasserting the necessity for reintroducing history and geography as compulsory individual subjects. Moreover, from the Islamic point of view we should have realized that we have not as yet substituted secularist concepts of social sciences by Islamic concepts nor have we discovered a means of integrating subjects with an overall Islamic approach.

This confusion, as has already been said, is the result of inadequate thinking. A curriculum is always formulated on the basis of a philosophy of education which in its turn is dependent on a philosophy of life. We must go back to our basic approach to life and therefore to the basic metaphysics that determines that approach. The basic curriculum thus formulated would be the curriculum for 'education' in the true sense of the term. All the rest would be specialization or training or information-gathering. That was why the Muslim scholars reclassified knowledge at the Second World Conference on Muslim Education held at Islamabad in 1980 and drew up curricula for the primary and secondary stages and a curriculum for general Islamic education at the university stage. Philosophically speaking, these curricula are for the 'education' of children; their development as genuine human beings. Other subjects or courses that a child may specialize in only indicate the intellectual or imaginative or physical training which children are eager to acquire, or parents think that their children ought to acquire.⁵

The philosophical hurdle could not be crossed earlier only because our educationists were not ready to apply our own philosophy drawn from the *Qur'an* and the *Sunnah* to knowledge as a whole, and to reorganize curricula on the basis of the reclassification of knowledge suggested at the First World Conference on Muslim Education, that is, 'revealed knowledge' and 'acquired knowledge'—the former granted by God and the latter acquired through man's own efforts. The former has thus an absolute character and the latter a more relative

character. At the Second World Conference on Muslim Education this classification has been applied and a basic curriculum has been drawn up. This curriculum is a curriculum for basic education and not a detailed curriculum for subjects. The quotation given at the beginning of this chapter provides us with the basic philosophy behind that curriculum-planning.

The other aspect of the philosophical hurdle is the degree of incompatibility between the values and goals underlying each side of the issue being debated by scholars who believe in different and often opposing concepts of Man and his destiny in this world.

This conflict generates at the educational level conflicting conceptions of the goals, content and organization of the curriculum. Eisner and Vallance have identified, for example, five conflicting conceptions of curriculum in America and traced their roots to five different philosophies of life.⁶ Had these philosophies emanated from a common central concept of life, there could have been a meeting point. But they are so divergent in their very concepts of Man and values and their origin, and the destiny of Man, that the adherents of these philosophies fight with each other intensely about the types of curricula that they would like to be introduced, without ever trying to understand or even examine what Eisner and Vallance term as their 'conceptual underpinnings.'⁷ This indicates the lack of a commonly accepted code of morality and a common concept of Man and his destiny.

We Muslims can learn from their controversies several useful details about the psychology of the child, and begin to ask the following questions: Can you develop Man's total personality only by providing in the curriculum a repertoire of essentially content-independent cognitive skills applicable to a variety of situations?⁸ A question to which a supporter of the cognitive-process-approach to the curriculum would reply that he is interested in developing intellectual tools for the child to use, 'what the child does with his required skill, how it is integrated into his personality, is a concern that lies beyond training.' We

can learn from the curriculum-as-technology the method of developing a technology of instruction but because they who follow this approach try to make it value-free, they forget that what is to be taught is integrally related to how you teach it and in order to have a set technique of teaching you need 'stables' and you cannot have something stable unless you decide why this is stable.⁹

The self-realization approach solves this problem by the concept of infinite growth of man as a free individual. It stresses the need for the integration of the curriculum because they think that the curriculum must provide integrated experience. From the point of view of the principle of infinite growth and the integration of the personality, this approach is similar to the religious approach mentioned at the beginning of this chapter. But the advocates of this approach have no concept of Man's final goal or his total development. They speak of growth for the sake of 'liberation' from traditions or social restrictions or for the sake of change for something greater but what that something is no one has defined. In some cases they define the goal to be inner illumination and use mystical terminology of transcendence.¹⁰ In other cases we find the goal to be that of the humanists confined to this world and to the moral framework of worldly life only.¹¹

Islam gives a positive goal and sets a universal, objective norm to be individually realized according to the ability and nature one possesses. Thus while Islam provides a destiny of Man, this process does not do so except vaguely. It does not offer anything which man can aim at except some purely personal concept of some inner illumination. Islam also presents the idea that each individual is unique and that his or her total experience and personal integrity must necessarily be unique, but that uniqueness is the individual result, the final product, attained by individuals following a common goal and a common norm.

Thus Islam provides the curriculum designer and the textbook writer with some norm and standard towards which all

texts and lessons can be geared. Just as the growth of the individual theory has some similarity with the growth-concept in Islam, so the theory that lays strong emphasis on the rôle of education and curriculum content for social reconstruction seems almost Islamic in approach. Both in Islam and in this theory schooling and curriculum imply the production of social leaders who would be able to preserve and maintain a given norm and transmit that norm to future generations, or reform society when it deviates from the basic norm of humanity.¹² But there the similarity ends.

Social reconstructionists emphasize societal needs over individual needs and thus they lose the balance that Islam maintains between the individual and society. However justified their stress may be in making the content of the curriculum relevant to the immediate condition of society and the mental demands and needs of young people, by not laying more stress on those disciplines which provide these young people with concepts and criteria with the help of which they can judge contemporary movements, the social reconstructionists make the educational programme imbalanced.

Islam, on the other hand, demands that a child be taught from the very early stage of its education the whole hierarchy of social values and rights, and thus be made to grow up as a socially responsible person who knows the rights of parents, brothers, sisters, neighbours, society as a whole and mankind, and as he grows up he is able to study contemporary movements, political, social and economic, from the standpoint of a person capable of using a universal norm. Just as the above approach to curriculum and lesson planning has some similarity to the Muslim approach in some ways, the last of the five approaches, characterised by Eisner and Vallance as 'academic rationalism', has in a way greater closeness to the Islamic approach as we visualize it. Like Muslims 'the rationalists' also believe in the hierarchy of values; they also insist that to become educated means 'to be able to read and understand the great works that great disci-

plines have produced',¹³ and thus, become true inheritors of the Greco-Roman cultural tradition. The difference between this approach and the Islamic approach lies in the nature of the basic Greco-Roman tradition and of the Islamic tradition.¹⁴ Whereas the Greco-Roman tradition is more earth-bound, the Islamic tradition is more spiritual and deeply divine. However Christianized the Greco-Roman tradition had become, by the time of the Renaissance the Biblical and the classical traditions had drifted apart and even the Western philosophical tradition had become extremely secularized. In the case of the Muslim tradition this did not happen. The Islamic tradition in curriculum framing has always been dominated by the religious approach.

The Greek tradition assimilated by Muslim scholars was Islamized. What this tradition of 'academic rationalism' needs is to follow the same principle that Muslim scholars had done in the early days—to assimilate all kinds of knowledge and make them Islamic by providing them with Islamic concepts. Thus the academic rationalism of the West shapes a curriculum which, according to Newman, makes a gentleman and not a religious man.¹⁵ But the Islamic tradition of education shapes a curriculum that produces a religious man. But at present the Islamic tradition suffers by ignoring most of the branches of 'acquired knowledge' and hence at present by its lack of a conceptual formula with the help of which it can assimilate them. It is therefore necessary to carry out intensive research to formulate Islamic concepts for all branches of knowledge.

Problems of Conceptualization

Success or failure of the Islamization of the curricula depends on the production of suitable concepts for each branch of knowledge. In the First and the Second World Conference on Muslim Education, scholars discussed and reasserted the need for such formulation so that the secularist concepts which

dominate all branches of knowledge can be replaced by Islamic concepts and text-book writers can find adequate and suitable theories to fall back upon while choosing and selecting or writing lessons.

When Muslims were confronted with knowledge of the Greek world they had to find justifications for the Islamic concepts and they formulated Islamic approaches to all branches of knowledge by assimilating Greek knowledge where assimilation was possible, by learning the technique of their logic in order to find a new way to assert the Islamic ideals and by using rationality to establish the supra-rational order of Allāh. The time has again come when before our young minds totally lose faith and love of the Prophet (peace and blessings of Allāh be on him) and a genuine concern for the preservation and the maintenance of our heritage and Islamic traditions which provide us with a sense of identity, we should learn from the West their techniques only to reassert our essential ideas and concepts and present them in a language that modern man understands and appreciates. It is lack of this conceptualization that has prevented us so far from withstanding the onslaught of secularist ideas.

That is why, in spite of the fact that at the Second World Conference on Muslim education we unanimously proposed that the 'general education' that we have accepted from America be replaced by 'general Islamic education', we could not introduce it, nor is it possible for us to introduce them, immediately in our universities because we do not have text-books or reading materials for the students. Nor do we have adequately formulated theories on the basis of which lessons could be prepared by teachers. That is why scholars have to take steps to ensure that basic conceptual research is completed as soon as possible, so that lessons for pedagogical work may be prepared for Islamic Philosophy of Science and Learning, Fine Arts and Architecture, Literary Criticism, History, Sociology and Economics.

This does not mean that we never had theories. It only means

that we had never before thought about our own theories in the context of modern Western theories and ideas. When we became conscious of the invasion we found that general techniques were already being employed to create a technological mind. One way of facing this invasion is by doing what we have been practising so far—depending on our faith, shutting our eyes and ears and mind to *kufi* and never trying to meet it on its own grounds. That is why we did not evolve a technique of intellectual Jihād. Our emotional Jihād needs intellectual sustenance. In order to formulate our concepts on the basis of the *Qur'ān* and the *Sunnah* our first job is to prove the *Qur'ān* and the *Sunnah* as a valid source of knowledge.

It is the authenticity of this source that is challenged by the secularist philosophies of the West and by the scientific approach to life and matter. These philosophies do not openly challenge the *Qur'ān* and the *Sunnah*; they eliminate them by their assumption that only those data are reliable which are demonstrable. In the twentieth century they have gone a step further by saying that all conclusions are tentative, in the sense that new data may compel them to change their theories. Therefore there is nothing true in the absolute sense. We should accept as truth some theory that works—in other words, worry about what it is but know how it works. We should also not know the technique. 'Science is to be admired because it gives us power over nature, and the power comes wholly from the technique' comments Bertrand Russell while criticizing this scientific approach to Truth. Truth and Falsehood vanish. This itself defeats their theories and there must be some basic flaw in their method. Facts are facts and man's nature remains as man's nature. Similarly, the demand for the absolute, the need for the supraracial supra-national universal norm is constantly felt by Man. This is a universal hankering.

Moreover, the artist or the writer is trying to present something which is essentially beyond time and place, otherwise I would not be able to appreciate something that was produced three or four centuries ago in England or Japan. This means

that the truth of literature is not the result of the investigation of some data which can be falsified by the collection of additional data. There is nothing tentative about it. In the words of Aristotle, its truth lies in its probability, what might happen and not what has happened.

Therefore to find out what might happen we cannot depend on some data found today, though we may start with them. Spiritual perception about man's nature helped by imagination to give it shape and form needs spiritual response for verification and not external contemporary data. The contemporary world helps the author or the artist to gather experience. But he has to go beyond that factual experience into that which is universal and permanent and present that realization in a contemporary garb. Religious experience is a somewhat similar but essentially a different and a higher stage of spiritual realization which cannot be dependent on some contemporary data. Just as a person needs the scientific technique of investigation and generalization to know about the material universe, so does he need a special technique to sharpen his spiritual sensibility in order to appreciate spiritual Truth and to respond to that Truth intuitively without any reference to external evidences.

That technique at its best is the practice of what Islam asks us to do from childhood onwards. If parents at home and teachers in schools, through their own behaviour and through the lessons and projects and even games, create an atmosphere of happiness, joy and nobility, even joy in hardship for the sake of others, they will be able to refine the spiritual sensibility of their children to such an extent that piety, charity and righteousness will attract them; lies, hypocrisy and cruelty will be revolting to their minds. The loss of the sense of Truth and certainty has made man feel insecure, unhappy and restless. But the sharpening of spiritual sensibility and the code of life that Islam has given mankind gives a sense of security, peace and happiness, and also makes man feel that he has a goal in life—a goal that is worth having because it leads to selflessness

which brings to our mind a deeper pleasure and a unique contentment. The life of the Prophet of Islam (peace be on him) and the lives of his Companions, and the unique peace and happiness that ennobles Man's character and fulfils a deeper urge in the soul—all these are evidences of the benefits gained from spiritual consciousness and submission to the Will of God. It is from this point of view that scholars should proceed to formulate concepts for different branches of knowledge and thus provide guidelines for text-book writers. Of course, for a deeper intellectual understanding of all branches of knowledge deep philosophical investigations will be necessary and in this work the help of earlier Muslim scholars such as Ibn Sīnā and al-Ghazzālī and Ibn Khaldūn should be sought.

Practical Realization

The task outlined above is not an easy or a short one, but to fulfill it it is necessary to undertake some short term and some long-term projects.

(i) *Short-term projects:* Four short-term projects might be undertaken simultaneously. (a) Though it is true that basic philosophical thinking is necessary and conceptualization must precede text-book writing so that text-book writers may be provided with suitable and adequate guidelines, the principles and objectives laid out in the recommendations for the primary stage curriculum made in the Second World Conference seem to provide adequate guidelines for the framers of detailed syllabi for each of the courses mentioned therein. Within these detailed syllabi enough options should be given to the text-book writers and the authorities for local adaptation and modification. But this curriculum cannot be adopted unless the authorities introduce it to *madrasahs* and schools. Whether the *madrasah* education system-group and the General School Education system-group want to retain their separate existences or not, common courses can thus be introduced without

any harm to either. If this is done, text-books can be prepared within a short time provided experts who are Islamic-minded and who understand the concepts thoroughly prepare the guidelines for the syllabus makers. These experts should be chosen on an international level and the syllabi should be prepared by local experts in order to suit local conditions. Similarly, text-books should also be suitable for local variations though there should be a common core. Along with these text-books teachers' handbooks should be prepared by experts of international repute which could be modified to suit local text books by local scholars, so that teachers can know the basic concepts behind each discipline and learn how to instil them into the minds of children without ever trying to impose them on children's minds.

(b) The next short-term project concerns the secondary school and *madrasah* curriculum. It may be difficult at this stage in many Muslim countries to introduce wholesale the courses prescribed by the Second World Conference, but in whichever country it is possible to do so, the authorities should not hesitate to implement those recommendations. Wherever social studies have supplanted History and Geography, we should insist that History and Geography should replace these social studies. Here again I would suggest that international experts be contacted to formulate detailed syllabi and the syllabi be sent by the Organisation of Islamic Conferences (OIC) to different governments and local centres for implementation after they have been suitably modified. Otherwise some local centre may formulate syllabi and prepare text books which may be sent to Foreign Ministers' Conference through OIC for circulation to other Muslim countries. Broad concepts indicating the Islamic approach to the subjects concerned should be stated in teachers' handbooks and those subjects prepared by those experts on the basis of the syllabi suggested by them.

(c) The third short-term project which should be completed within a year along with the above two is the project for the inclusion of Islamic philosophy at the primary and second-

any levels in the form suggested by Professor Seyyed Hosein Nasr, in his essay, 'The Teaching of Philosophy' to be found in the book, *Philosophy, Literature and Fine Arts* in the Islamic Education Series. His valuable suggestion needs further expansion and he may be asked to provide this so that detailed syllabi can be prepared. He says:

As far as educational programming for the teaching of Islamic philosophy is concerned, it must begin on the secondary and even elementary level and not limited solely to the university. From the earliest grades reference in text-books for Muslim children should be primarily to Muslim men of learning. Biographies of great sages and thinkers such as al-Ghazzālī, 'Abd al-Qādir al-Jīlānī, al-Fārābī, Ibn Sīnā, Al-Bīrūnī, Ibn Khaldūn should impregnate the history and cultural programmes of the earlier years of education following directly upon the study of the life of Blessed Prophet, the Companions, imams of the *madhāhib* and for *Shi'ism*, the *Shi'ite* Imams. Moreover, the vast popular literature concerning many Islamic intellectual figures should be included.

In the later years of secondary education the names of major books of Islamic thought and a few of the basic ideas and debates should be added. Finally, for the last two years programmes of the elements of philosophy based on the study of logic, some principles of metaphysics and ethics, a brief intellectual history of the various schools etc., should be devised, strictly on Islamic lines, comparable for example, to those produced by the French and German educational systems for the *lycée* and the gymnasium, but on purely European lines. Only then should something be said in the programme for Muslim students about Western and possibly even oriental philosophies. But the treatment of Western thought, although very elementary at this stage, should still be critical, and neither apologetic nor defensive.¹⁶

(d) The fourth short-term project which should be undertaken immediately without upsetting any critical standard or teaching programme, is the preparation of literature courses, both local and foreign, from the elementary stage onwards, infused with the essence of Muslim life and culture. The Islamic Foundation of Bangladesh has already set an example by producing a book consisting of freshly written nursery rhymes

to illustrate the alphabets of the Bengali language. The same principle can be followed to teach the alphabets of the English or the French language, and even to teach a foreign language at the elementary level. After all, the foreign language user in any Muslim country has to use that language in his own country primarily and only later in the outer world.

The complex of extra-linguistic conditions which determines the nature of a language-act is the situation, and that situation has a socio-cultural background which is primarily that of the language-user. I would, therefore, support the policy adopted by the Systems Development group of the Council of Europe who distinguished the following four components of situation: (1) the social rôles which the learner will be able to play; (2) the psychological rôles which the learner will be able to play; (3) the settings in which the learner will be able to use the foreign language; (4) the topics which the learner will be able to deal with in the foreign language.¹⁷ In each of these items the learner is essentially considered within his cultural context. Only at a later stage should he be introduced to situations pertaining to the culture of the people whose mother tongue is the language being taught. As English and French are the two languages used in the Muslim world, in teaching these two languages we should follow the principle enunciated above.

As far as the teaching of literature is concerned, the selection of texts should be governed by certain basic principles which I enunciated at the First World Conference on Muslim Education in 1977. A lot of people are so brainwashed by the concept of the independence of literature as a unique work of art whose main function is to give aesthetic pleasure, that they are generally blind to the fact that literature is the most effective means of conditioning men's minds. A child can become a secularist or a Marxist or an atheist because of the literature he is taught from childhood. The stories that he hears in childhood, the names that his parents or his teachers refer to with respect, the incidents and situations from the lives of great men and women, affect the child's personality. His love for nature,

love for every created object, his sense of reverence for God and the Prophet and his Companions, his love of the good generated through poems and stories based on myths, stories and tales drawn from the store of Muslim culture—all these refine his sensibility, create in the child's mind a love for God and the Prophet and the entire creation, kindle in the child a sense of justice, generate in him sympathy for suffering humanity and other creatures, and a sense of responsibility to the society he lives in.

He also overcomes narrow racial or communal or local prejudices, and grows up feeling himself as a part of an international milieu which is nothing else but the *ummah* in the right sense of the word. That is why from early childhood the proper selection of texts for literature books is so urgent a task and should be undertaken without delay. Even fairy tales from other literatures can be included, too. This selection or preparation of lessons should be undertaken in such a manner that at the early stages, even up to the early secondary stage, Muslim life and culture and all the major ethical values of Islam, are instilled into the hearts and souls of children. Only at the university stage should cultural variations be introduced, but within the framework of the universal and objective norm set up by Islam.

(ii) *Long-term Projects:* Several long-term projects should be undertaken. We shall mention only those few which can be regarded as the most vital. (a) Conceptual research and the production of text-books on the Islamic Philosophy of science and learning, Literary Criticism, Fine Arts and Architecture, Sociology, History and Economics are necessary if we want to divide the university curriculum into two sections: General Islamic Education and Specialization in any one of the subjects. Though we would like all education to be Islamic in character, we differentiate between 'General Islamic Education' and 'Specialization' in the sense that the former is 'total basic education' having a comprehensive character and intended to help students grow up as balanced individuals, and

the latter is 'training' to sharpen some particular skill, either imaginative or intellectual or technical. That is why emphasis should be given without delay to the formulation of detailed syllabi and the writing of text-books for the subjects mentioned above. The steps suggested are: Islamic concepts should be clarified and adequately formulated; curricula and syllabi should be prepared and guidelines given; text-books for undergraduates should be written in accordance with these findings.

(b) The next long-term project is the revision of the existing university syllabi and text-books in all branches of knowledge to bring them into consonance with the Islamic concept of education. There will be a great deal of resistance from job-holders in universities who are ignorant of the Muslim past and would like to keep to the beaten track.

There are two aspects of this programme of revision. The first is the necessity to formulate Islamic concepts through philosophical research into the essence of each subject and to establish the subject's relationship to Islam in the context of God, Man and Nature. This research is so fundamental and deep in its scope that only someone who has already done all the background work, studied the *Qur'ān* and *Ḥadīth* and Islamic philosophy, and has been doing research in the field concerned from the Islamic point of view, would be able to carry out this research and formulate principles and concepts. The other aspect is the necessity to give guidelines for the preparation of syllabi, the writing of text-books and the choice of texts and lessons. Scholars expert in different fields should now gather together and establish the relationship between disciplines, and those who are experts in the subjects will get the benefit of discussion and settle the important conceptual framework and the topics for necessary research.

(c) The next important and necessary long-term project is the analysis from the Islamic point of view, of the present curricula, syllabi and text-books prescribed in all Muslim Countries and at all levels, in order to indicate their shortcomings and suggest ways and means of rendering them Islamic in

character. After this basic research is completed and we should be ready to discuss all the changes or modifications suggested by the scholars and authorities in each country.

(d) The last important long-term project is the preparation of an anthology of reading materials in the following disciplines mentioned in the Second World Conference: 1. Jurisprudence, 2. Political theory, 3. Economics; 4. Sociology, 5. History, 6. Comparative Religion, 7. Literary Criticism, 8. Metaphysics-Epistemology, 9. Ethics-Value Theory, 10. Philosophy, and 11. Science and Technology.

The intention is to prepare one comprehensive anthology and eleven anthologies, by subject, designed as reading material for students. These university-level anthologies should be annotated with commentaries and notes for further reading so that students interested in individual subjects can do further research if they wish to do so.

(e) The last item concerns Islamic philosophy at the university stage. In this connection, again, scholars are requested to study the following comments and suggestions by Dr Seyyed Hosein Nasr on the teaching of philosophy at university level:

For university education, there must be several types of programmes: one for those majoring in philosophy, another for those whose field is close to philosophy such as theology and other religious disciplines including both Islamic law and comparative religion, another for those majoring in the theoretical sciences such as physics and mathematics, another for descriptive sciences such as biology, ecology and geology, another for students of social sciences; another for the arts, and so on. The details of such programmes need careful study and cannot be provided here, but the general aim of Islamizing an education system by making its intellectual perspective and world-view totally Islamic, can be pointed out and emphasized even before studying the details of implementation.¹⁸

The above are some of the practical steps that ought to be taken if text books are to be prepared for primary, secondary and university stages. The first most important step is that which authorities must take so that what they preach is practised and the Islamic educational curricula that the Heads of states had categorically endorsed and asked for are properly and adequately framed. We should not be hasty, nor should we

be slow and procrastinating, nor should we try to please different groups and thus please none and play with the souls of children. The next step is for the Muslim governments to co-operate with scholars in their efforts to Islamize the curricula, organize basic research in this field and in all branches of knowledge and prepare guidelines for teachers and text-book writers. The third step is the immediate implementation of the primary school curriculum whose principles, objectives and guidelines were settled in the Second World Conference held in 1980 in Islamabad. Only then a proper beginning could be made and all necessary steps may be taken to make that implementation effective. The curriculum has been so designed that the changes of the existing curricula would be minimum though vital. Secondary and university level curricula and text-books have to be changed cautiously and step by step because it is here that conceptual research is necessary and experimentation of courses and lessons are essentially needed. That is why work on conceptual research cannot and should not be delayed. All devoted Muslim scholars can make concerted efforts to complete the first phase of this research programme if this co-operation is forthcoming. It is here again that we need the help and co-operation of the authorities whom Islamic Education Centres in their respective countries and man them with committed Muslims.

All these text-books and lesson-preparation programmes, however ideal they may be, cannot achieve their own objectives if we do not have teachers to teach these subjects and these very text-books effectively. Even our teaching methodology needs drastic revision if we are to produce teachers imbued with the Islamic ideal that we are advocating. We have a very limited number of experts. Their disappearance would leave a big gap in the Muslim academic world unless more teachers were recruited and trained by them.

NOTES

1. This point comes out clearly in all writings on education. See, for example, the standard book on curriculum development—*Fundamentals of Curriculum Development* (Revised. 1950, 1957, Harcourt, Brace World Inc.) by R. O. Smith, W. O. Stanley, J. H. Shores, p. 131.
See also the Islamic view of the relationship between society, values and educational objectives in *Crisis in Muslim Education* by S. S. Husain and S. A. Ashraf, Hodder & Stoughton, London, 1979, p. 1 and 'Preface' to *Aims and Objectives of Islamic Education* ed. by S. N. al-Attas, London 1980.
2. *Conference Book*, King Abdulaziz University, 1978, p. 78.
3. S. A. Ashraf: 'Education: Islamic Concepts and Modern Society', paper read at Kuwait Conference on Human Rights in Islam, pp. 2-3.
4. I am referring to the World Conferences on Education already held and those which are going to be held in future, as well as to other regional or local conferences and seminars already held or which are to be held from the Islamic point of view in many parts of the World.
5. See *Recommendations*: Second World Conference on Muslim Education, Qaid-i-Azam University, Islamabad, 1980, pp. 2-15.
6. *Conflicting Conceptions of Curriculum*: edited by Elliot W. Eisner and Elizabeth Vallance. The National Society for the study of Education, McCutchan Publishing Corp., USA 1974, p. 2.
7. *ibid.*, p. 2.
8. *ibid.*, p. 6.
9. See 'Educational Technology as Technique' by Robert M. Gagne in *Conflicting Conceptions of Curriculum*, *op. cit.* pp. 50-63.
10. See 'Transcendence and the Curriculum' by Philip H. Phenise in *Conflicting Conception of Curriculum*, *op. cit.* pp. 117-132.
11. See *Education as a Human Enterprise* by Hitt, (Washington, 1973).
12. See 'Relevance and the Curriculum' in *Conflicting Conceptions of Curriculum* pp. 136-146.
13. Robert M. Hutchins, *The Conflict in Education in a Democratic Society*. New York, Harper & Brothers, 1953, pp. 83, 89-90.
14. See Mehdi Nakosteen: *Islamic Origins of Western Education*, University of Colorado Press, 1964, Ch. II 'Classical Foundations of Muslim Education' pp. 13-36.
15. John Henry Newman: *Select Discourses From the Idea of a University* ed. by May Yardley, Cambridge University Press, 1931, *Discourse VIII*, pp. 108-120.
See also R. S. Peters. *The Concept of Education* Routledge & Kegan Paul, Nyn Humanities & Vaugal Paul: 1951.
16. *Philosophy, Literature and Fine Arts* edited by S. H. Nasr, Hodder & Stoughton, London 1982, pp. 17-18.
17. *System Development in Adult Language Learning: The Threshold Level* by Dr J. A. Van, Council for Cultural Cooperation of the Council of Europe, Strasbourg, 1975, p. 10.
18. *Philosophy, Literature and Fine Arts*, *op. cit.*, p. 18.

Chapter Four

Teaching Methodology: The Islamic Perspective

Two Systems

Broadly speaking, there are two education systems in the Muslim world following two teaching methods—the traditional and the modern. According to the traditional method students are expected to have accepted the *Qur'an* and the *Sunnah* as unquestionable truths and then to have proceeded to explore other sources of knowledge. The metaphysical framework thus provided by Islam helps students to use logic while explaining or interpreting any idea, or formulating new concepts. No one method, learnt from scientists and the modern scientific method of investigation, is critical questioning, and full of doubts. It starts without any accepted premise. Even the *Qur'an* and the *Sunnah* need to be justified as a valid source of knowledge. Some of the stories about some Prophets, including the whole story about the first man and Yūsuf (Joseph) and Mūsā (Moses), peace be on them, cannot be accepted from this point of view as historical facts. They are treated as myths teaching us valuable lessons.

Conflicting Philosophies behind the two Methodologies

The philosophies behind the two methods indicate the reason for this difference and the intended result of the methodology.

The former is based on the concept that education means that kind of training of the human personality which helps man to acquire, retain and strengthen his faith in God and the revelations and thereby acquire a moral norm for his approach to life and events. His intellect is thus not allowed to start without any prior premise but is guided by his spiritual knowledge as acquired and cultivated by him.² He has also a norm of values which becomes so much part and parcel of his consciousness that as a reader or creator of literature and art his imagination is guided by his norm of good and evil, and his penetration into universal human truths is governed by the universal moral principles that all religions generally teach mankind.³ Teachers are therefore expected to reinforce this consciousness through their method of teaching.⁴

The other method originates in the concept that the most important and significant power that a man possesses is his intellectual power.⁵ It is through his intellect that he reaches the truth. Through imagination he penetrates beyond his sensory experiences into a universal reality, but it is only through the intellect that the work of the imagination is assessed and conceptualization takes place. As the idea of an object allows a man to go beyond the object into the essence of the object, and as the intellect forms the idea and the idea is universal and objective, whereas the object is particular, and imaginative experience primarily subjective, it is only with the help and guidance of the intellect that Man can reach universal truths. That is why the intellect needs complete freedom from all prior assumptions. It is the duty of the teacher therefore to help students to refine and sharpen their intellect.

According to this philosophy this refinement can be attained only if the intellect is completely free to doubt, gather data and objectively deduce general conclusions from the data, and reach universality and objectivity in its conclusions. This philosophy thus assumes that Man is the sole authority. As Divine revelations cannot be grasped by this method as demonstratively verifiable reality, they cannot be accepted as proved

hypotheses or approved as intellectually justified concepts. In order to circumvent the confusion, from the Greek days of Western civilization onwards attempts have been made to establish certain premises about human nature with reference to human achievements in metaphysics, sciences, arts, and literature. Greek concepts of good and evil were Christianized and they formed the framework of liberal education.

Until the end of the nineteenth century these concepts retained their unrelenting and almost unquestioned hold over society and they provided the basic premises for writers. But this stronghold was invaded by the scientific approach which produced what is known as evolutionary ethics.⁶ The principle of evolution that was applied to the biological world was applied to the social and moral world also, and it was assumed that along with the evolution of the society, the ethical code should be continuously adjusted. The tremendous growth of technology in the twentieth century seemed to justify that approach because environmental changes that were brought about without reference to, or without any consideration of, their impact on human life and social needs and institutions, started compelling Man to change his moral behaviour.

Thus the intellectual approach to all subjects gradually appeared to be more legitimate than any other approach. The impact of this on teaching methods is extremely significant. Whereas in the case of the former traditional method, the teacher had to have faith in Allāh and religion and to start with that certainty as an accepted premise, in the case of the intellectual approach the teacher may have no faith but is still allowed to teach children even religion. Religion has to be approached by the teacher as a sociological phenomenon and not as a Divinely sanctioned way of life. Nothing is therefore sacred and beyond criticism. The *Qur'ān* is to be considered then as a man-made book, not as God's own words. Human nature can then be explained as an evolved phenomenon, though its evolution—especially the evolution of the human mind if indeed there is such a thing—cannot be explained so

easily. Society therefore has to be treated as a continuously changing phenomenon, and morality as its by-product.

Therefore, according to this philosophy, there is no relationship between human nature and morality except an external, material, social necessity which compels Man to evolve a temporary framework for individual and social conduct, not for spiritual uplift. The spirit of Man is virtually ignored.⁷

As a result, the teacher-student relationship has been completely changed. According to the traditional method, no one is to be appointed as a teacher who does not conform to the norm and who cannot be regarded as an ideal for students. The norm is invoked and teachers are always expected to give moral guidance to their students through their character and conduct. This morality is not just a partial morality involving some aspects of human life. The teacher's personal life is also taken into account. Therefore even sexual behaviour must not be above reproach from the traditional point of view. Students are also expected to have a sense of respect for the teacher. A sense of reverence is cultivated not merely towards the teacher's academic proficiency but also towards his moral purity.⁸

With the introduction of modern teaching methods, the whole approach is changed. It is the academic proficiency of the teacher which is given priority. His political ideas may be, and in fact are, taken into account in some countries. His moral behaviour is considered only in so far as it does not openly violate the social norm. But his faith in God, his piety and righteousness are not taken into account, and his sexual delinquencies are overlooked. He is not expected to be an ideal for the students except in one sphere—his intellectual penetration and academic honesty. As a result, the cultivation of reverence towards the teacher is not even thought of nowadays. In other words, the Islamic concept of teacher-student relationship is almost forgotten. If education is to train the whole personality of each child, if the teacher is the person through whom this training is to be obtained, the sense of reverence seems to be a compelling concern for all teachers and the taught. The huma-

nistic-liberal concept of morality derived mainly from the Christianized version of the Greek concept of morality, and the religious concepts have some basic similarities. But from actual experience it has been found that however humanistic the secular concept might be, it does not create that sense of reverence in teacher and student which the other system automatically does.

Is it Possible to Bridge the Gap?

As the two approaches are so different and even antagonistic it is extremely difficult to see how a common method of teaching all branches of knowledge can be evolved. The problem lies in the presuppositions with which the teacher prepares his lessons. He has either a religious bias or a secular bias. The only common ground seems to be the ethical dimension, which the secularists professing various ideologies seem to agree upon when they speak of a universal and an objective code, and use terms which are similar to the terms used by religious-minded teachers. When we talk of the ethical aspect of teaching medicine and engineering we are evoking a concept of human nature and an ecological aspect of human existence for which we have to have some code transcending time and place.

But the matter is extremely delicate. Take, for example, the teaching of history. In a Muslim society, this teaching should not exclude the teaching of a past which the *Qur'an* and *Hadith* assert to be historical facts but for which no other factual evidence exists. Should we include the lives of the Prophets in the history curriculum for junior schools and should the teachers teach these lives as historically verifiable realities? A Muslim teacher may do so only if he at the same time tells the children that his sources are the *Qur'an* and the *Hadith* which he regards as true. Thus he has to cultivate in the minds of children an attitude to the *Qur'an* and the *Hadith* which a

Christian or a Hindu or a child of a non-religious background may contradict.

Similarly, there may be no difficulty of teaching the facts of life that science teaching involves. But the moment the teacher tries to instil into the minds of children the idea that the modern scientific method of verification from factual evidence is the only valid method for all branches of knowledge, the teacher is creating in their minds an attitude and a presupposition which are not entirely valid or rational. Just as you cannot judge poetry by using the method you use to test soil, so also you cannot ascertain the truth of revelation by seeking the type of evidence that the scientific investigation of the material universe demands.

Unfortunately the scientific approach is so predominant today that the other approaches are often discredited. The danger of this approach has already been felt by many educationists in the West. As a result there is an attempt to foster other approaches so that the validity of imaginative realization and moral understanding should not be ignored. That is why 'General Education' has been introduced, and in almost all polytechnics or technical institutes in America all undergraduates are compelled to take a few courses which are expected to train their imaginative and moral sensibility. Unfortunately the teaching methods are so dominated by the scientific approach that even when the teacher teaches literature or history or sociology or the relationship between human nature and imagination, he is compelled to draw on concepts which are entirely formulated by applying the scientific approach, attitudes and assumptions.

There is an attempt by a group of philosophers of education in England, such as Professor Hirst, to evolve a formula according to which each discipline must be regarded as having its own conceptual validity and therefore its own methodology. Therefore the same method should not be applied to the teaching of all subjects. But when we probe more deeply into this philosophy we find that it also stops short of spiritual

reality and the necessity of drawing upon the spiritual and hence the transcendental aspect of human and external nature. There is thus a possibility of fundamental conflict and confusion, and a loss of integration, when we insist too greatly on entirely separate methods of teaching different disciplines. There must be a common approach for all, and separate approaches for different specialist disciplines. While preparing lessons for teaching a subject the teacher has to keep in view both these aspects of each discipline. A normal teacher has to be trained to get accustomed to this perspective, essentially integrated but at the same time separate and individual.

Let us take the teaching of natural sciences, for example. A teacher is expected to proceed scientifically and not to say things which have not been proved to be true. Why does the teacher then talk about 'nature'? Nature seems to have replaced God. If the teacher is a faithful person, he can easily use God in the place of 'Nature'. Though he would not be talking about God, the method of presentation would certainly create a different atmosphere. Though a student would be learning, for example, about animals or insects in a biology class, the variety, complexity and interrelationship of living creatures would create in the minds of children a sense of wonder and awe about the Creator's wisdom and power and love of life. This idea would then be linked up with the creation of Man.

Though a scientist should not talk about the creation of the first Man because he has no scientifically verifiable data to refer to, the comprehensiveness of the human body indicates the intelligence behind such creation and thus compels one to say that such intelligence cannot be active without any meaning or any destined goal. Not merely this. The biology class or the physics class or the chemistry class can also arrive at an interesting scientific conclusion: the intricate relationship among living creatures and the rest of the creation, which the scientists today think is the manifestation of some form of unity in the entire universe.

It is also logical to conclude that this manifests the operation

of one consciousness. But the modern scientist does not want to enter into metaphysics. If he is religious, he can make the children imbibe the idea of One Supreme Creator who created this consciousness, though, in order to maintain his scientist's stance, he may say that as it is not the job of the scientist to go beyond what can be found and proved by evidence, but that the unity in the universe that science has proved should help a religious man to assert the existence and mercy of the Supreme Being, God. Thus science teaching can retain its speciality but by introducing God-consciousness a kind of integration between science teaching and the teaching of religion takes place. But this is possible only when the teacher is a believer. If the teacher himself does not believe in God, he will obviously never consider it proper to introduce the metaphysical element; like La Place, he would think that 'hypothesis' irrelevant and an unnecessary intrusion.

In the case of teaching literature, this integration is more easily felt, and religious consciousness, moral consciousness and imaginative realization of Truth can be, and should be, integrated. Though literature should be taught as something to be enjoyed and felt, and not as a moral dictum to be preached or applied, this integration is possible if the teacher is trained to understand the unchanging human reality which a good writer must attain if he wants to appeal to all people throughout time. It is this reality which is based on absolutes such as Charity, Mercy, Righteousness and Justice, applied at the human level. At the level of God, they are eternal and unchanging. Their manifestation at the human level is conditioned by circumstances. But the writer must be able to reach that universal and permanent level though he would obviously symbolize his realization through images of men and women and situations drawn from contemporary life. It is thus possible for a teacher to point out the basic scheme of values assumed or perceived by the writer. Unless he does so, his analysis of literature remains incomplete and he will not be able to teach students how to reach that consciousness and evaluate literature. If the teacher

is deeply religious and thoroughly trained to assess the range and depth of a poet's perception of that reality, he can make students aware of the permanent source of that reality, the range and depth of perception, and the ability or success or failure of the writer in presenting that realization through words and rhythm, and the world of imagination portrayed by him.

Teaching methodology, as it has been described so far, implies the necessity for religious consciousness on the part of the teacher and a metaphysics to interrelate different subjects and the method of teaching them so that the religious consciousness may be utilized to the full; thus the integration of all disciplines becomes possible, and the individual and specialist treatment of each discipline is also ensured. Only when this is achieved can we say that we shall succeed in replacing the secularist methodology by something basically religious.

NOTES

1. See *Crisis in Muslim Education* by S. S. Husain and S. A. Ashraf, Hodder and Stoughton, London 1979, Ch. I for a discussion of this philosophy of education based on the *Qur'ān* and *Ḥadīth*.
2. See Ghazzālī, *Kīmīya-i-Sa'ādāt*, Vol. 1, Ch. 1 for a discussion of how a truly educated man is he whose spirit is trained to guide his intellect in the right path. According to Ghazzālī the 'Spirit' is the King or the Master and 'Intellect' the Prime Minister. See also his *Ihyā' 'ulūm al-dīn*, Vol. II, Ch. I (Book of Knowledge).
3. For further discussion of this idea from the Islamic point of view see 'Islamic Principles and Methods in the Teaching of Literature' by S. A. Ashraf in *Philosophy, Literature and Fine Arts*, ed. by S. H. Nasr, Hodder and Stoughton, London 1982.
4. Tritton discusses the role of the teacher that Muslim thinkers always stressed. See chapter on 'Teachers and Taught' and 'The Theory' in his book *Materials on Muslim Education in the Middle Ages*, by A. S. Tritton, London, 1957.
5. See chapter 2. See also *The Logic of Education* by P. H. Hirst and R. S.

Peters, Routledge & Kegan Paul, 1970. The whole theory goes back to Plato. See also P. H. Hirst 'Liberal Education and the Nature of Knowledge' in *The Philosophy of Education*, edited by R. S. Peters OUP, 1973, for a modern version of this concept.

6. See A. G. N. Flew *Evolutionary Ethics*, Macmillan, London, 1967.
7. Paul Hirst tries to formulate a basis for moral education after accepting this form of secularization as normal and inevitable in *Moral Education for a Secular Society*, Hodder and Stoughton, London, 1972.
8. This approach originates in the *Qur'ānic* instruction regarding the approach of the Companions to the Great Teacher—Prophet Muḥammad (peace be on him). It is still persistent in *madrasahs*.

Chapter Five

Conclusion: New Horizons

'Islamic Education' Redefined

The term 'Islamic Education' no longer means merely theological teaching or the teaching of the *Qur'ān*, *Ḥadīth* and *Fiqh*, as was generally assumed before the First World Conference on Muslim Education was held in 1977. Though even now there are some Muslim intellectuals and some Muslim Governments who still use the term 'Islamic education', in the same old sense, there is a growing realization of its more comprehensive meaning. This is evident in the Makkah Declaration signed by all the Heads of Muslim States, in which the following statements were made about the Islamization of the curricula and mass media:

6. Believing the tenets of Islam which preach that the quest of knowledge is an obligation on all Muslims, we declare ourselves determined to cooperate in spreading education more widely and strengthening educational institutions until ignorance and illiteracy have been eradicated and to take measures aimed towards the strengthening of Islamic education curricula and to encourage research and *Ijtihad* among Muslim thinkers and *Ulema* while expanding the studies of modern sciences and technologies.

We also pledge ourselves to coordinate our efforts in the field of education and culture, so that we may draw on our religious and traditional sources in order to unite the *Ummah*, consolidate its culture and strengthen its solidarity, cleanse our societies of the manifestation of moral laxity and deviation by inculcating moral virtues protecting our youth from ignorance and from exploitation of the material needs of some Muslims to alienate them from their religion.

Believing in the need to propagate the principles of Islam and the spread of its cultural glory throughout the Islamic societies in the world as a whole and to emphasize its rich heritage, its spiritual strength, moral values and laws conducive to progress, justice and prosperity, we are determined to cooperate to provide the human and material means to achieve these objectives. We also pledge to exert further efforts in various cultural fields to achieve *rapprochement* in the thinking of the Muslims and to purify Islamic thought of all that may be alien or divisive.

We further pledge ourselves, within a framework of cooperation and joint programmes, to develop our mass-media and information institution guided in the effort by the precepts and teachings of Islam in order to ensure that these media and institutions will have an effective role in reforming society in a manner that helps in the establishment of an international information order characterized by justice, impartiality and morality, so that our nation may be able to show to the world its true qualities, and refute the systematic media campaigns aimed at isolating, misleading, slandering and defaming our nation.

The above extract indicates that the authorities have fully accepted the recommendation made by all the Muslim scholars who assembled from all over the world in the Holy City of Makkah in April 1977 and redefined 'Islamic education' to mean education in all branches of knowledge taught from the Islamic point of view.

The above extract also shows that the authorities realize that this type of education—both formal and non-formal—is the only sure means of 'cleansing' society, of 'reforming' the *ummah*, of saving it from the invasion of 'alien' and 'divisive' ideas and ideologies and thus of positing before it, and also making it realize, the importance of the Islamic norm of values.

This norm is based on a concept of human nature and a relationship between God, Man and Nature that Islam has taught mankind. Neither this concept nor this relationship forbids man to investigate the nature of Man or this relationship scientifically so far as the sciences can go. It only wants man not to forget the total, comprehensive perspective and not to deviate from the true path of Man's mental, moral and spiritual development by denying that Higher Reality or by refusing to cooperate with all the forces which he may not perceive. To make education Islamic in character the authorities and educationists have not only to evoke that norm by word of mouth, but also to show how this total perspective gives a balanced view of Man, suggests a positive direction for Man's material advancement and spiritual progress and thus helps educationists in evolving an integrative formula for designing the curricula, writing text-books and teacher's guide books and reforming teaching methodology.

First Step in this Direction: Conceptualization

In order to achieve this aim the first step already taken is that of conceptualization. The Western concept of segregating the 'divine' and the 'secular' and of having secular concepts contradicting divine sanctions and God-given concepts, have caused confusion in the minds of people and destroyed the sense of integration and unity that Greek metaphysics, the influence of Islamic philosophical thinking and his own Christian thinking helped St Thomas Aquinas to achieve.

Muslim thinkers are now convinced that they cannot save their own society from disintegration unless they replace secular and anti-religious concepts of 'Nature', 'Society' and 'Man' by religious concepts drawn from the *Qur'ān* and the *Sunnah* and, at the same time, show rationally how these concepts can save society from the grip of the dehumanizing forces of technology, help man in regaining control over these forces in order to redirect them for the peace and prosperity of mankind and thus lead man towards his self-fulfilment through an integrated and balanced development of his personality.

There are of course thinkers who have faith in their own religion but who have got so accustomed to the division of the secular and the divine that they still cannot appreciate why it is at all necessary to have such an integrative and unified approach to all disciplines, why each discipline should not be completely free to move in its own sphere without, as they think, 'hindrances' from religious ideas. As has already been pointed out, this overall integration does not prevent each discipline from following its own course of evolution; it only saves that discipline from becoming too insular and from losing touch with its relationship with other disciplines and thus with humanity itself. Insularity is supported by those who think that knowledge is an end in itself and, therefore, the pursuit of knowledge should be for its own sake.

As everything in the universe is interlinked, as an action has its equal and opposite reaction, as knowledge has its own

impact upon Man's outlook on life and his character and conduct, unless the purpose of human existence is kept in view, unless coordination between Man and Nature is visualized and aimed at, unless Man's spiritual journey towards final Truth is posited as the highest goal, all pursuit of knowledge may lead to esotericism, egocentricism, insularity of the worst sort and disruption of true communication. This is what is happening in literary fields. This is why technology has been misused to destroy natural environment and 'pure scientists' are developing instruments of total annihilation. It is only when the overall purpose of existence is realized fully by man that it is possible for him to understand this interrelationship and appreciate the need for conceptualization for each discipline from the principles drawn from the *Qur'ān* and the *Sunnah*.

Work in this field has just started. Books in the *Islamic Education Series* have initiated work in this direction. Four World Conferences held in 1977 in Makkah, in 1980 in Islamabad, in 1981 in Dacca and in 1982 in Jakarta, have widely publicized this idea and made scholars in different disciplines more conscious of the need for conceptualization. They have realized that no text-books can be written from the Islamic point of view, nor can teachers be trained to teach from the Islamic point of view, unless that point of view is rationally conceptualized for every discipline.

Three Other Steps Suggested: Four World Conferences and the Resultant Model

The four conferences that have been referred to have also made it clear to scholars and authorities all over the world on what basic principles the ideal curriculum should be prepared, what methods should be adopted to have detailed syllabi and text-books and teachers' handbooks prepared and what the ideal teaching methodology is and how that can be achieved. The First World Conference on Muslim Education organ-

ized by King Abdulaziz University, Jeddah/Makkah and held in March–April, 1977 successfully discussed all the problems of formal and non-formal education in all branches of knowledge, the dual systems of education prevalent in the Muslim countries creating conflicting secularist-minded and religious-minded groups of people, the relationship between education and society and the problems of women's education, and put forward the aims and objectives of education, the ideal pattern in all branches of knowledge and the ways and methods of realizing that ideal. It also divided knowledge into two categories—revealed knowledge and acquired knowledge. Thus a principle was laid down for the formulation of an ideal typical curriculum.

Islamic Classics on Education

A great shortcoming felt by all educationists is the lack of Islamic classics on education. This realization has compelled The Islamic Academy of Cambridge to contact important scholars all over the world to edit basic classics and have them translated into English and printed.² These can then be translated into the local languages of the Muslim world and printed in those language-speaking areas. Work has already started. The list of necessary activities will become longer and longer. We have referred to some of the major work already undertaken or to be undertaken soon. What is important is the will to bring about necessary reform and realize the ideal-typical model. The steps that are being taken in different countries like Bangladesh, Morocco and Indonesia will one day lead the *ummah* to the destiny it deserves. Other religious groups will then be able to find a way to combat anti-religious and atheistic forces. Empires are built first in people's minds. It is the mind that brings about the real change. Let the foundations be laid, first, in scholars' minds.

Curriculum designing

At the Second World Conference on Muslim Education that model curriculum was designed. This Conference was held in March 1980 in Islamabad, Pakistan. It was organized by Qaid-i-Azam University in co-operation with King Abdulaziz University, Jeddah with the full co-operation and support of the Ministry of Education of the Government of Pakistan. The curriculum for the Primary stage was designed in some detail though the emphasis was mainly on academic and behavioural objectives. For the Secondary level the broad principles were laid down. For the university stage the emphasis was mainly on the reorganization of 'General Education' because it was considered to be basic education which should provide students with an Islamic approach to each branch of knowledge. Only when this approach is understood and appreciated by students can it be applied by them to their specialized subject. That was the reason for which the revision of a specialized curriculum was suggested as a basic recommendation, but how to achieve it subject-wise was left for the universities to decide. On the basis of this recommendation and on the instruction of Dr Abdullah Nasseef, who was then the President of King Abdulaziz University, the present author who was working as the Academic Adviser on Islamic Education to the President, formulated a model curriculum for 'General Education' for King Abdulaziz University. This was on principle accepted by the Deans of different Colleges in 1983. Though this curriculum was designed keeping in view the basic pattern of that university, with slight modifications this can be adopted by all the universities in the Muslim world, especially those which follow the American pattern of curriculum designing. This is given in Appendix A. Text books for undergraduates in Natural Sciences, Sociology, Islamic Economics, History and Literary Criticisms and all the other basic branches, are necessary and in Appendix B detailed indication has been given of the work

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already undertaken or completed by eminent Muslim scholars under the sponsorship of the Islamic Academy, Cambridge.

Text-book Development

The Third World Conference on Muslim Education organized and held in March 1981 by the Institute of Islamic Education and Research (IIER) set up by the Bangladesh Government at the request of King Abdulaziz University, with whom the IIER co-operated, discussed the problems of preparing text-books that education authorities were expected to provide when they wished to implement an ideal curriculum. At the Conference, the principles for ideal-typical courses and lesson-preparation were enunciated.

Teaching Methodology

The same ideal-typical model was put forward in relation to teaching methodology, which was the basic theme of the Fourth World Conference on Muslim Education held in Jakarta in August 1982. This Conference was organized by the Inter Islamic University Cooperation of Indonesia in co-operation with King Abdulaziz University and the World Centre for Islamic Education. Its recommendations indicated the inter-relationship of conceptualization from the Islamic point of view, and text-book production and teaching methodology. The necessity for an overall unified approach has been widely realized, though each discipline has to be taught according to the technique appropriate for it.

Thus the conferences have provided an ideal and suggested certain methods of achieving it. These recommendations and the papers presented at the conferences provide educationists

and authorities in Muslim countries with model and a plan of work. If the plan of work is not implemented or if steps are not taken in that direction then the already existing confusion will increase. There is however every hope that a consciousness has already been generated and an Islamic Education Movement has been created. The seeds have already been scattered far and wide. Even though confusion is still reigning in most Muslim countries, even though alien anti-religious ideologies are winning over some of our bright young men and women who have not as yet been able to appreciate how Islam can face the challenge of modern life and give a better solution than any other 'ideology', there are signs everywhere that scholars and thinkers, and the younger generation, are conscious of a strong sense of direction. This is evident in the establishment of The Islamic Academy at Cambridge, whose prime sponsors are Shaikh Ahmed Salah Jamjoom, President of its Board of Trustees, Dr Abdullah Omar Nasseef and the present author. This is working as a central international body with Liaison Officers in each important country of the world. The establishment of the International Institute of Islamic Thought in America, the Inter-Islamic University Cooperation of Indonesia, the Islamic Academy, Bangladesh and the response that the present author is receiving from different organizations from all over the world, are all evidences of this new awakening.

Islamic Education Movement: Plan of Action

These conferences have provided an ideal-typical model to be aimed at. They have also recommended certain lines of action of which conceptualization, curriculum-designing, text-book writing and preparing teachers' guide-books and special teaching methodology courses, seminars and in-service training, are the most prominent. At the same time several other important steps ought to be taken. We suggest below a plan of

action which authorities in Muslim countries, Muslim scholars all over the world and all organizations and education centres which are sincerely interested in making education Islamic in character ought individually or collectively to undertake. While describing this plan of action we hope to indicate what has so far been achieved and what remains to be done, and what ought to be done.

(i) Integration of the dual system:
Initial steps: Primary Level

One of the causes of conflict in Muslim society is the dual system of education – the traditional and the modern – and one of the important recommendations is that they should be integrated, with provision for specialization. But it has also been pointed out that this integration is possible only if the curriculum, syllabi of all subjects, and text-books are based on Islamic concepts. As at the primary level this conceptualization is not needed in great depth, the Institute of Islamic Education and Research of Bangladesh went ahead and prepared detailed syllabi for all primary schools and traditional *madrasahs*.³

This was the first step in the right direction. But the syllabi need to be further studied and models for the rest of the Muslim world prepared. This work has been undertaken by The Islamic Academy of Cambridge which is a central international organisation whose objectives are given in Appendix C. While text-books are being prepared, further revision and improvement are possible. As the World Centre no longer exists as a common body for all Muslim States, the Bangladesh Government should go ahead and after implementing it, send the curriculum to all these states.⁴ The only warning to be taken note of is that this integration should not ruin the traditional *madrasahs*. These should retain their own identity but should have a common syllabus with provision for specialization.

Secondary and University Levels

Without adequate conceptualisation and detailed teacher-training it is not possible to introduce this integration at the Secondary level. But at the University level it is possible to do so in so far as 'General Education' is concerned. By introducing 'General Education', as distinct from 'Specialization', and by making General Education the basic total education of children, it is possible to train children how to approach all branches of knowledge from the Islamic point of view. Some basic books are necessary so that teachers know how to approach the study and teaching of the Natural and Social Sciences and the Humanities from the Islamic point of view. As has been stated earlier, The Islamic Academy, Cambridge has already commissioned senior and competent Muslim scholars to write such basic books. It is therefore expected that fundamental books (text-books) in these disciplines will shortly be available. If King Abdulaziz University remembers its past contribution and can bring about this reform in 'General Education' and make it a basic total education in which the approach to the social and natural sciences and the humanities including literature and fine arts is Islamic, this will be an eye-opener to many universities all over the Muslim world. Only then can the revision of the curricula at the level of specialization be taken up in earnest.

(ii) Restructuring Teacher-Education

As teachers at the primary and secondary stages are the most effective models for children at school to imitate, and as they should be the most suitable moral and spiritual guides for children, it is necessary that they should know the Islamic theory of Education and be taught to realize how superior it is to western theories of education. They should also become fully aware of the way secular ideas are dominating each subject and how these almost unconsciously impart to children a secular

approach to each discipline. They should therefore be taught the method of implanting into children's minds the Islamic approach to each branch of knowledge. For this it is necessary that teachers' guide-books should be prepared for every subject. This work can start with the elementary or primary level along with the new syllabi that are being prepared by The Islamic Academy for these stages.

This work is possible only if the syllabi and courses of teacher-education in Muslim countries are revised and modified and new courses in the philosophy of education, history of education, comparative education and such other relevant courses as have been recommended at the third and fourth world conferences, are introduced. But as introduction of these courses cannot be effective until suitable text-books are commissioned and written and published to replace the existing text-books written by Western scholars, Muslim universities should undertake this task. King Abdulaziz University should start its own Faculty of Education at Jeddah on a revised pattern. Ummul Qurā University should be thinking of revising its teacher-education courses. As Ummul Qurā University has already got the World Centre for Islamic Education as its branch, it may undertake this task immediately.

NOTES

1. For the published recommendations of all the four World Conferences The Islamic Academy, 23 Metcalfe Road, Cambridge, UK may be contacted. In a forthcoming book entitled *Islamic Education Movement: A Manifesto* by the present author (Dr S. A. Ashraf) all these recommendations will be printed as appendices.
2. See Appendix C for details about the Academy.
3. See *Muslim Education* Vol 1, No 3, 1983, for a description of this work. This journal is no longer published and has been replaced by *Muslim Education Quarterly* which is being brought out by The Islamic Academy, Cambridge.
4. If the Bangladesh Government instead of trying to suppress this change, supports the work and co-operates with the work undertaken by The Islamic Academy, that Government will be definitely followed by all the other Muslim countries of the world.

Appendix A

General Education

A proposal submitted by Dr Ashraf in 1983 to Dr Nasseef, the then President of King Abdulaziz University, Jeddah, for a thorough revision of its 'General Education' courses which that University divides into two sections known as 'University Requirements' and 'College Requirements'. This proposal was discussed at a meeting of the Deans of different Colleges (Faculties) called by the President and generally accepted on principle, on condition that suitable text-books are produced and made available to students. These books are mentioned in Appendix B(3).

General Education 63 hrs

1. Division of University education into:
 - (a) General Education
 - (b) Specialization
2. Basic education a student must have thorough General Education courses. Therefore it must be:
 - (a) all-comprehensive;
 - (b) Islamic in approach.
3. All-Comprehensiveness
It can be all comprehensive if students are taught some basic courses out of the two branches of knowledge—*Revealed Knowledge* and *Acquired Knowledge*. As *Acquired Knowledge* is divided into three sectors—*Humanities*, *Social Sciences* and *Natural Sciences*, one course from each of the three should be taught.
4. Islamic Approach
General Education courses in different branches of knowledge should train students in the fundamentals of the subjects in such a way that they acquire the Islamic way of studying humanities, social sciences and natural sciences. Then when they study their specialist course, they will be able to apply this method themselves.
5. Need of Text-books
For these courses in different branches of knowledge specially written text-books are necessary. The courses suggested are given in the comments. The following books have already been commissioned:

1. *Islamic Philosophy of Science and Learning* by Dr Seyyed Hossein Nasr
2. *Principles of Literary Criticism* by Dr Syed Ali Ashraf
3. *Sociology* by Dr Ilyas Ba-Yunus

Other books to be commissioned are:

4. *Meaning of History: The Islamic Approach* by Dr Tarif Khalidi
5. *Fundamentals of Islamic Economics* by Dr Abdul Mannan
6. *General Science: Theory and Methodology* (Dr Ashraf to collect syllabi and books used at the 'A' level in British schools and send them to Dr Nasseef)
7. *Psychology* by Dr A. H. Hashmi
8. *Fine Arts, Arts & Crafts and Architecture: An Islamic Approach* author to be selected and commissioned to write

6. Distribution

University Requirements:

Arabic Language	6 hours (2 units)
English Language	6 hours (2 units)
History of Arabia	3 hours
Muslim History up to Khulafā' Rāshidah, (including) <i>Sīrah</i>	6 hours (2 units)
Islamic Philosophy of Science & Learning	9 hours (3 units)
Islamic Culture	6 hours (2 units)
	36 Credit hours

College Requirements: One course from each of the following three disciplines:

- (a) Humanities: One of the following: 9 hours
 - (i) Principles of Literary Criticism
 - (ii) Islamic Fine Arts, Arts & Crafts and Architecture
- (b) Social Sciences: One of the following: 9 hours
 - (i) Economics
 - (ii) History
 - (iii) Sociology
 - (iv) Islamic Education and Society
 - (v) Psychology: Islamic approach
- (c) Natural and Applied Sciences: One of the following: 9 hours
 - (i) Science, Religion and Culture Today
 - (ii) Man and Technology
 - (iii) Faith and Ethics in Medical Education and Engineering
 - (iv) General Science (as given at the 'A' Level in British Schools with an Islamic orientation)

7. *Period within which to complete all the above courses*
First two years—Language courses to be completed in the first year (2 Semesters) 3 hours each per semester per language;

'Islamic Philosophy of Science' to start in the second Semester in the first year and to continue in the 1st and 2nd Semesters in the second year.

8. *When to start specialization?*

One course in the 1st year of 2 units (6 hours)

Two or at most 3 courses in the 2nd year (6 or 9 hours)

9. *Specialization*—in the 3rd or 4th years

1. *Islamic Philosophy of Science and Learning* by Dr Seyyed Hossein Nasr
2. *Principles of Literary Criticism* by Dr Syed Ali Ashraf
3. *Sociology* by Dr Ilyas Ba-Yunus

Other books to be commissioned are:

4. *Meaning of History: The Islamic Approach* by Dr Tarif Khalidi
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 - (ii) Islamic Fine Arts, Arts & Crafts and Architecture
- (b) Social Sciences: One of the following: 9 hours
 - (i) Economics
 - (ii) History
 - (iii) Sociology
 - (iv) Islamic Education and Society
 - (v) Psychology: Islamic approach
- (c) Natural and Applied Sciences: One of the following: 9 hours
 - (i) Science, Religion and Culture Today
 - (ii) Man and Technology
 - (iii) Faith and Ethics in Medical Education and Engineering
 - (iv) General Science (as given at the 'A' Level in British Schools with an Islamic orientation)

7. Period within which to complete all the above courses
First two years—Language courses to be completed in the first year (2 Semesters) 3 hours each per semester per language; 'Islamic Philosophy of Science' to start in the second Semester in the first year and to continue in the 1st and 2nd Semesters in the second year.

8. When to start specialization?
One course in the 1st year of 2 units (6 hours)
Two or at most 3 courses in the 2nd year (6 or 9 hours)
9. Specialization—in the 3rd or 4th years

Appendix B

1. PUBLISHED WORKS ON ISLAMIC EDUCATION

The most important pioneering works are the following books in the *Islamic Education Series*, General Editor—Dr S. A. Ashraf, published by King Abdul Aziz University and Hodder and Stoughton (1978–82):
Crisis in Muslim Education Dr Syed Sajjad Husain and Dr Syed Ali Ashraf
Aims and Objectives of Islamic Education Edited by Professor Syed Muhammad al-Naqib al-Attas
Curriculum and Teacher Education Edited by Professor Muhammad Hamid al-Afendi and Professor Nabi Ahmed Baloch
Social and Natural Sciences Edited by Professor Isma'il Ragi al-Faruqi and Dr Abdullah Omar Nasseef
Education and Society in the Muslim World Edited by Dr Wasiullah Khan
Philosophy, Literature and Fine Arts Edited by Dr Seyyed Hossein Nasr
Muslim Education in the Modern World: a Survey Edited by Dr Syed Ali Ashraf, Assistant Editor: Dr G. N. Saqib

2. BOOKS FOR THE GENERAL READER (under publication)

Books being published by The Islamic Academy, Cambridge and Hodder and Stoughton, London.
Islamic Monograph Series General Editor: Dr S. A. Ashraf
The Concept of an Islamic University by Dr H. H. Bilgrami and Dr S. A. Ashraf
New Horizons in Muslim Education by Dr S. A. Ashraf
Islamic Sociology: An Introduction by Dr Ilyas Ba-Yunus and Dr Farid Ahmad

Other titles to follow.

3. BOOKS FOR PRESCRIPTION AS TEXT-BOOKS FOR UNDER-GRADUATES

Books for publication by The Islamic Academy, Cambridge and Hodder and Stoughton, London.
Islamic Concept Series General Editor: Dr S. A. Ashraf
Fundamentals of Islamic Economics by Dr Abdul Mannan (under publication)
Islamic Sociology by Dr Ilyas Ba-Yunus
Principles of Literary Criticism: The Islamic Approach by Dr S. A. Ashraf
Islamic Philosophy of Science and Learning by Dr S. H. Nasr
The Meaning of History: An Islamic Concept by Dr Tarif Khalidi
(The last four are expected to be completed within 1984 and 1985).

4. Other books of reference are: (available at The Islamic Academy, Cambridge)
The Conference Book, King Abdulaziz University, Jeddah, 1978
General Recommendations of the First World Conference, King Abdulaziz University, Jeddah, 1978.
Recommendations of the Second World Conference on Muslim Education, Qaid-i-Azam University, Islamabad, Pakistan, 1980.
Recommendations of the Third World Conference on Muslim Education, Institute of Islamic Education and Research, Dhaka, Bangladesh, 1981.
Recommendations of the Fourth World Conference on Muslim Education, Inter-Islamic University Cooperation, Jakarta, 1982.

Appendix C

The Islamic Academy, Cambridge

(i) Extract from the Brochure: *Preamble*

The Islamic Academy has been established recently in Cambridge, UK as a charitable institution, research-oriented, non-political and neutral in character. The Academy aims at securing stability and peace in the world by preserving, maintaining and transmitting through education the fundamental values of life that Islam has given to mankind, and thereby saving humanity from the onrush of disruptive forces that rejection of religion and submission to external forces unleashed by technology has strengthened in the twentieth century. By substituting secularist anti-religious concepts by concepts derived from Islam for every branch of knowledge, by getting text-books written on the basis of these concepts, by training teachers to be able to use these text-books in order to instil these values in children's minds and by bringing non-formal education in line with these concepts, the Academy hopes to enable man to redirect technology for the peace and prosperity of mankind and establish understanding and co-operation among nations of all races and colours.

If Muslim scholars can evolve such an educational system even Western educationists and religious thinkers may find a new dimension to their thinking which would turn back the tide of moral turpitude which has overwhelmed religious values in favour of materialist gain.

(ii) Extracts from the Prospectus: *Objectives of the Academy*

The Islamic Academy, located in Cambridge, UK is a religious charitable institution, research-oriented, non-political and neutral in character. Its aims and objectives are as follows:

1. To provide the Muslim scholars of the world with a central forum through which they may communicate with each other and thus generate currents of creative thinking, in order to establish Islamic schools of thought in all branches of knowledge by formulating Islamic concepts for these branches as justifiable substitutes for the secularist concepts which are at present used in teaching Natural Sciences, Humanities and Social Sciences.
2. To encourage and assist Muslim communities, countries and education authorities all over the world to revise and redesign the school, college and university curricula, revise, rewrite or produce text books

and revise teacher-education courses and retrain teachers in order that Islamic schools of thought may permeate teaching in all branches of knowledge and thus preserve, promote and transmit through education the universal, eternal and fundamental values of life that Islam considers essential for man's spiritual, intellectual, emotional and physical growth and his refinement as a balanced and integrated human being, and thereby save man from losing his freedom and help him to control and redirect technology for the benefit of humanity.

3. To promote research in earlier Muslim classics, especially on education and related subjects, find out their relevance for life today and encourage their study at different stages of education.
4. To take all appropriate steps to make education in Muslim minority countries grounded in an explicit commitment to those essential values of life that religion teaches mankind such as truth, justice, liberty, respect and compassion for other persons and all living beings, tolerance for the cultural and religious beliefs and practices of different groups of people, pursuit of co-operation and peaceful resolution of personal, social and political disagreements, and respect for the natural environment and natural resources and integrally relate them to the Islamic way of life especially while educating Muslim children.
5. To carry on dialogues with non-Muslim communities for mutual knowledge, understanding and good relationship.
6. To establish effective means of communication among scholars, thinkers, writers and educationists, such as the publication of journals, periodicals, bulletins and books, and the holding of conferences, seminars and dialogues.
7. To carry out continuous critical surveys of Muslim education in all countries of the world and publish them.
8. To establish or help to establish institutions to implement the above ideal.
9. To work as an educational consultancy to fulfil the above aims and objectives.

(iii) Board of Trustees: *Chairman—Shaikh Ahmad Salah Jamjoom*

Members— Dr Abdullah Omar Nasseef
Mr Najmul Hussain
Mr Muhammad Khan

Secretary— Dr Syed Ali Ashraf

(iv) *Address of the Academy:*

23 Metcalfe Road, Cambridge CB4 2DB, UK.
(Telephone: 0223 350976)

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(iv) Address of the Academy:

23 Metcalfe Road, Cambridge CB4 2DB, UK.
(Telephone: 0223 350976)

Appendix D(i)

Extracts from The General Recommendations of the First World Conference on Muslim Education

II

CONCEPTS AND ATTITUDES

The aim of Muslim education is the creation of the 'good and righteous man' who worships Allah in the true sense of the term, builds up the structure of his earthly life according to the Shari'ah (law) and employs it to subserve his faith.

The meaning of worship in Islam is both extensive and comprehensive; it is not restricted to the physical performance of religious rituals only but embraces all aspects of activity: faith, thought, feeling, and work, in conformity with what Allah (Praise be to Him) says in the Holy Qur'an, 'I have created the Jinn and man only to worship Me' and 'Say, O my Lord, my prayers, my sacrifice, my life and my death are for Allah, the Lord of the Worlds Who hath no peer.'

Therefore, the foundation of civilization on this earth, the exploitation of the wealth, resources and energies that Allah has hidden in its bowls, the search for sustenance, the measures by which man can rise to full recognition of the ways of Allah in the Universe, knowledge of the properties of matter, and the ways in which they can be utilized in the service of faith and in the dissemination of the essence of Islam and in helping man to attain to a righteous and prosperous life—all these are considered forms of worship by which scholars and God-seekers come into closer contact with Allah. If such is the Islamic concept of worship, and if from the Islamic point of view the object of education in the most comprehensive sense of worship is the upbringing of the true believer, it follows that education must achieve two things. First, it must enable man to understand his Lord so that he worships Him in full conviction of His Oneness, observes the rituals, and abides by the Shari'ah and the Divine injunctions. Secondly, it must enable him to understand the ways of Allah in the universe, explore the earth, and use all that Allah has created to protect faith and reinforce His religion in the light of what Allah has said in the Qur'an, 'It is He who hath brought you from the earth and made you inhabit and inherit it.'

Thus the sciences of the Shari'ah (Islamic law) meet other sciences such as medicine, engineering, mathematics, psychology, sociology etc. in that they

are all Islamic sciences so long as they move within the framework of Islam and are in harmony with Islamic concepts and attitudes. All these sciences are necessary in reasonable degree, for the ordinary Muslim, while they are in a much more specialized form, required and sought by scholars, 'Mujtahideen' and Jurists of the 'Ummah' (the nation).

The Islamic concept of science does not impose any restriction or limitation on theoretical, empirical or applied sciences except for one limitation which pertains to the ultimate ends on the one hand and their actual effects on the other. In the Islamic sense science is a form of worship by which man is brought into closer contact with Allah; hence it should not be abused to corrupt faith and morals and to bring forth harm, corruption, injustice and aggression.

Consequently any science which is in conflict with faith and which does not serve its ends and requirements is in itself corrupt, and stands condemned and rejected and has no place in God's injunctions.

Every system of education embodies a particular philosophy which emanates from a particular concept from which it cannot be isolated. We cannot have a philosophy or an educational policy which is based on a concept not identical with the Islamic. This is what is now happening when we apply British, French, American or Russian policies of education because they, in the long run, conflict with and contradict the Islamic concept.

Islam embodies a general and comprehensive concept which sustains a self-contained, unique and distinctive educational policy. All we have to do is to base our education on this particular, unique and distinctive concept. When it comes to the means by which this end can be achieved, there is no objection whatsoever to the full exploitation of every successful human experiment so long as it is not in conflict with the Islamic concept.

The sources of knowledge, according to the Islamic concept, fall into two categories:

- (a) Divine revelation where Allah teaches that man cannot, by himself, be rightly guided to the Divine truth and that life cannot be regulated in the proper manner in the absence of stable and unchangeable injunctions inspired by Allah, the Wise and the All-knowing whose knowledge encompasses all.
- (b) The human intellect and its tools which are in constant interaction with the physical universe on the levels of observation, contemplation, experimentation and application. Man is free to do as he pleases subject to the condition that he remains fully committed to the Quran and the Sunnah.

On the basis of these concepts and attitudes the conference recommends the following.

III

RECOMMENDATIONS

1. Aims of Education

1.1 Education should aim at the balanced growth of the total personality of Man through the training of Man's spirit, intellect, the rational self, feelings

and bodily senses. Education should therefore cater for the growth of man in all its aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and motivate all these aspects towards goodness and the attainment of perfection. The ultimate aim of Muslim education lies in the realization of complete submission to Allah on the level of the individual, the community and humanity at large.

1.2. The Conference recommends that all Muslim countries must necessarily implement Allah's Shari'ah and mould the lives of people upon Islamic principles and values because only then they shall succeed in systematizing their education according to the aims given above.

2. **Classification of knowledge and the system**

2.1. In order to achieve the ultimate aims and objectives of education knowledge be classified into the following two categories:

- (a) Given 'perennial knowledge' based on the Divine revelation presented in the Qur'an and Sunnah and all that can be derived from them with emphasis on the Arabic language as the key to the understanding of both.
 - (b) 'Acquired knowledge' including social, natural and applied sciences susceptible to quantitative growth and multiplication, limited variations and cross-cultural borrowings as long as consistency with the Shari'ah as the source of values is maintained.
- 2.2 There must be a core knowledge drawn from both with major emphasis on the first, specially on the Shari'ah, which must be made obligatory to all Muslims at all levels of the educational system from the highest to the lowest, graduated to conform to the standards of each level. This along with the compulsory teaching of Arabic should form the major section of the core curriculum. These two alone can sustain Islamic civilization and preserve the identity of the Muslims.

3. **Curricula and Syllabi: Given 'perennial knowledge'**

3.1 Study of the Holy Qur'an is the basic step in the formation of a Muslim's faith, his ethics, ideas and concepts. Students, now-a-days memorize small portions of the Holy Qur'an at different stages of education, and therefore when they graduate from the universities, particularly the professional colleges, they find themselves completely unable to recite properly one single Sura of the Qur'an or memorize or read it. The recitation and memorizing of the Qur'an therefore be made obligatory from the elementary stage of education onwards with gradually increasing emphasis on interpretation and understanding at later stages in order to guarantee that when the student completes his secondary school he will have memorized at least some parts of the Qur'an and understood their general meaning. More and more Quranic schools be established for boys and girls alike throughout the Muslim world. At the same time at all stages the study and understanding of the Hadith be emphasised.

3.2. Religious curricula and religious books should be based on the Qur'an and the Sunnah and be so formed that Allah's signs in the creation and the miracles of His Apostle, Muhammad, peace be on him, are high-lighted, the allegations of the enemies of Islam repudiated and the hearts of the young opened to the love and fear of Allah and His Prophet, peace be upon him.

3.3. The study of Fiqh (Islamic jurisprudence) should be linked with and bear on our contemporary life as it is actually lived and experienced and its problems and issues with particular emphasis on Islamic solutions as they must be applied in an integrated form in Muslim society.

3.4. The study of the Shari'ah with all its related branches should form the core of courses in faculties of law together with comparative studies between Shari'ah and secular laws when the need arises. Such courses should be given by a panel of specialists who in virtue of their deep faith and scholarly competence are entitled to elucidate the integral, comprehensive, and sublime character of the Shari'ah as an effective instrument in serving the interest of the people and meeting the needs of the community and in avoiding the pitfalls, arising from the application of secular laws as have been recognised by contemporary capitalist and communist societies alike.

3.5. Islamic culture be taught at all stages of education, particularly at the university level and also in military academies and every college and institute in such a way as would meet the needs of students, solve their scientific, ideological and religious problems and provide sufficient and convincing answers to their queries. The study of Islamic culture should demonstrate the greatness of Islam, its comprehensiveness, its sublime values, principles and systems and its salutary influence on the condition of mankind at all times and in all places. Courses on Islamic culture should review the glories of Islamic history in all fields and enumerate the human material, political, military and cultural accomplishments of the Muslim peoples which entitle them to be called the 'best nation ever known to mankind.' This would also demonstrate the influence of Islam on oppressive human institutions, past and present, whether political, economic or social; and emphasize aberrations in contemporary civilisation with its capitalist and communist aspects,

3.6. The Conference urges the necessity of further research into rare manuscripts in order to turn them into useful material for study in legal departments at Islamic universities and to raise the standard of the learner of the Islamic Shari'ah. Curricula and plans for higher legal studies should be drawn up to produce men competent enough to assess the sources of the Shari'ah and formulate Islamic solutions for all problems with which the world is faced.

3.7. **Place of Arabic and its method of Teaching**

The Conference, having noted that the standard of the student in Arabic is extremely poor in Arab and Islamic countries with all its branches and that it should become a compulsory subject in all countries of the Muslim world. The Conference further recommends that necessary measures be taken to emphasize the place of Arabic in education at all stages particularly in Arab countries and experiments and studies actually undertaken in this field be utilized.

4. **Curricula and Syllabi: 'Acquired knowledge'**

4.1. **Literature:** The Conference urges men of letters in the Muslim world to establish an Islamic school of literary criticism on the basis of Islamic principles with its own standards of judgement in order to be able to

and bodily senses. Education should therefore cater for the growth of man in all its aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and motivate all these aspects towards goodness and the attainment of perfection. The ultimate aim of Muslim education lies in the realization of complete submission to Allah on the level of the individual, the community and humanity at large.

1.2. The Conference recommends that all Muslim countries must necessarily implement Allah's Shari'ah and mould the lives of people upon Islamic principles and values because only then they shall succeed in systematizing their education according to the aims given above.

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(a) Given 'perennial knowledge' based on the Divine revelation presented in the Qur'an and Sunnah and all that can be derived from them with emphasis on the Arabic language as the key to the understanding of both.

(b) 'Acquired knowledge' including social, natural and applied sciences susceptible to quantitative growth and multiplication, limited variations and cross-cultural borrowings as long as consistency with the Shari'ah as the source of values is maintained.

2.2 There must be a core knowledge drawn from both with major emphasis on the first, specially on the Shari'ah, which must be made obligatory to all Muslims at all levels of the educational system from the highest to the lowest, graduated to conform to the standards of each level. This along with the compulsory teaching of Arabic should form the major section of the core curriculum. These two alone can sustain Islamic civilization and preserve the identity of the Muslims.

3. **Curricula and Syllabi: Given 'perennial knowledge'**

3.1 Study of the Holy Qur'an is the basic step in the formation of a Muslim's faith, his ethics, ideas and concepts. Students, now-a-days memorize small portions of the Holy Qur'an at different stages of education, and therefore when they graduate from the universities, particularly the professional colleges, they find themselves completely unable to recite properly one single Sura of the Qur'an or memorize or read it. The recitation and memorizing of the Qur'an therefore be made obligatory from the elementary stage of education onwards with gradually increasing emphasis on interpretation and understanding at later stages in order to guarantee that when the student completes his secondary school he will have memorized at least some parts of the Qur'an and understood their general meaning. More and more Quranic schools be established for boys and girls alike throughout the Muslim world. At the same time at all stages the study and understanding of the Hadith be emphasized.

3.2. Religious curricula and religious books should be based on the Qur'an and the Sunnah and be so formed that Allah's signs in the creation and the miracles of His Apostle, Muhammad, peace be on him, are high-lighted, the allegations of the enemies of Islam repudiated and the hearts of the young opened to the love and fear of Allah and His Prophet, peace be upon him.

3.3. The study of Fiqh (Islamic jurisprudence) should be linked with and bear on our contemporary life as it is actually lived and experienced and its problems and issues with particular emphasis on Islamic solutions as they must be applied in an integrated form in Muslim society.

3.4. The study of the Shari'ah with all its related branches should form the core of courses in faculties of law together with comparative studies between Shari'ah and secular laws when the need arises. Such courses should be given by a panel of specialists who in virtue of their deep faith and scholarly competence are entitled to elucidate the integral, comprehensive, and sublime character of the Shari'ah as an effective instrument in serving the interest of the people and meeting the needs of the community and in avoiding the pitfalls, arising from the application of secular laws as have been recognised by contemporary capitalist and communist societies alike.

3.5. Islamic culture be taught at all stages of education, particularly at the university level and also in military academies and every college and institute in such a way as would meet the needs of students, solve their scientific, ideological and religious problems and provide sufficient and convincing answers to their queries. The study of Islamic culture should demonstrate the greatness of Islam, its comprehensiveness, its sublime values, principles and systems and its salutary influence on the condition of mankind at all times and in all places. Courses on Islamic culture should review the glories of Islamic history in all fields and enumerate the human material, political, military and cultural accomplishments of the Muslim peoples which entitle them to be called the 'best nation ever known to mankind.' This would also demonstrate the influence of Islam on oppressive human institutions, past and present, whether political, economic or social; and emphasize aberrations in contemporary civilisation with its capitalist and communist aspects, in contrast to the institutions of Islam.

3.6. The Conference urges the necessity of further research into rare manuscripts in order to turn them into useful material for study in legal departments at Islamic universities and to raise the standard of the learner of the Islamic Shari'ah. Curricula and plans for higher legal studies should be drawn up to produce men competent enough to assess the sources of the Shari'ah and formulate Islamic solutions for all problems with which the world is faced.

3.7. **Place of Arabic and its method of Teaching**

The Conference, having noted that the standard of the student in Arabic is extremely poor in Arab and Islamic countries alike, recommends that extra attention be paid to the Arabic language with all its branches and that it should become a compulsory subject in all countries of the Muslim world. The Conference further recommends that necessary measures be taken to emphasize the place of Arabic in education at all stages particularly in Arab countries and experiments and studies actually undertaken in this field be utilized.

4. **Curricula and Syllabi: 'Acquired knowledge'**

4.1. **Literature:** The Conference urges men of letters in the Muslim world to establish an Islamic school of literary criticism on the basis of Islamic principles with its own standards of judgement in order to be able to

scrutinize and evaluate literature alien to Islamic thought.

4.2. **Arts and Crafts:** The Conference draws attention to the necessity of the study of Islamic arts and crafts and the development of Islamic aesthetics.

4.3. **Social Sciences:** Western social sciences are not only not contradictory to Islam but are drawn from the principles to be found in the Qur'an and the Sunnah. The Conference also recommends that facilities and financial aid be provided to committed Muslim scholars and that the outstanding among them be selected for higher studies. Research by individual scholars as well as by teams should be arranged by institutes and societies for specialized studies established for this purpose, and the preparation and publication begun at once of text-books dealing with the Islamic heritage in all fields of social sciences. The Conference would also like the following tasks to be undertaken:

- a) Bibliographical indexing of the social sciences;
- b) Comparative studies; and
- c) Preparation of easy-to-handle encyclopaedias.

4.4. **Natural Sciences:** Educational curricula in the Muslim world and at all stages should include the study of the history of sciences and knowledge of the role of Muslims in their development with particular emphasis on the scientific achievements of each Muslim country, the significance of Muslim contribution in the scientific field particularly in medicine, astronomy, physics, chemistry and mathematics that led to pioneering work whose research methodology and discovered content and principles were the main basis for further research by European scholars. The cause of the development of the sciences during Islam's heyday and their subsequent decline should be fully investigated. Students should be urged to revive the scientific spirit of their ancestors under whom Islamic sciences flourished.

4.5. **Applied Sciences:** The Conference recommends that courses in Natural and Applied Sciences be reformulated in the spirit of Islam in such a manner so as to link them with faith, intensify the religious outlook of the learners and make them appreciative of the greatness of the Creator and His miraculous creativity, as Allah says in the Holy Qur'an, 'Only those who know fear Allah'. The artificial gap between Shari'ah sciences on the one hand and the physical and non-physical sciences on the other must be removed. Such a gap has resulted from our failure to adopt Islamic methodology in teaching those subjects separately from religion. The Conference urges that the curricula of those sciences and the prescribed text-books must be purged of ideas and attitudes which directly conflict with Islamic faith or contradict it. A distinction must be drawn between scientific facts—which are not contrary to Islamic faith and scientific hypotheses and theories which have not been established definitely and which may be contrary to Islam.

On the other hand, the Conference calls for separating the cosmic reference in the Qur'an from modern scientific hypotheses and theories excepting those established definitely as scientific facts. To connect them is no service to the Qur'an; it leads rather to confusion of thought and faith when some of these hypotheses and theories turn out to be false.

Universities and scientific research centres should be responsible for recording the facts about these sciences, from the Islamic view point, in encyclopaedias so that writers of school books of every kind and level can draw upon and refer to them. The Conference recommends that students of pure and applied sciences should be required to have some knowledge of Shari'ah sciences and humanities.

5. **Education and Society: Non-formal Education**

5.1. **Mass Media programmes:** The ideal method for consolidating the educational institutions and helping them in the upbringing of the younger generation on sound Islamic lines is the application of Islam in all domains of life. Mass communication media are the most potent instruments which can help schools perform their functions if they adhere to Islamic principles; but if they adhere to anti-Islamic principles they can equally effectively wipe out any traces of Islamic education.

The Conference requests that all those responsible for the information media in Islamic countries should offer simplified scientific programmes guided by the Islamic spirit which links religion with science and which uses science to strengthen religious consciousness. Serious efforts be made to produce cultural programmes based on Islamic values as a substitute for those immoral plays, and films, obscene pictures and entertainment subversive of morality that occupy a major place in the present-day programmes and films.

5.2. **Architecture, City-Planning and Islamic Atmosphere:**

A good and healthy environment outside the limited scope of the school be created and the social atmosphere be purged of alien impurities relating to ideology and values so that there is no conflict between the goals of education and the practice in society. In order to achieve this end proper care be taken to ensure that they are guided by Islamic concepts particularly in the holy cities of Mecca al-Mukarramah, Al-Madina al-Munawwarah and Jerusalem. The Conference urges King Abdulaziz University to undertake necessary research in this particular field.

6. **Teacher-Education and Teacher-Recruitment**

6.1. Muslim teachers be so trained that their ideas and concepts are inspired by the true Islamic faith and their conduct as individuals and as social beings may be representative of Islamic values and principles, in order that they may set the best possible example to their students.

6.2. The selection and appointment of teachers should not be based on their academic qualifications alone, but their faith and behaviour must be taken fully into account.

6.3. Care be taken to equip teacher-training colleges with all necessary aids, tools and facilities for the preparation and education of the good teacher.

6.4. Good and promising students be enrolled at these colleges and scientific incentives and rewards be given to encourage them. Full attention must be paid to the needs of the teacher, and teachers should enjoy material as well as moral prerogative which would help them continue in the teaching profession.

7. Female Education

7.1. As far as female education is concerned, the Conference is of the opinion that the countries which have co-educational systems and where women are educated according to curricula originally formulated to suit man's nature and meet his needs, without regard to the delicate nature of women and their individual and social functions, have begun to suffer from the impact of these systems on their communities. The evil consequences of the co-educational system consist of moral corruption, family disintegration, inadequacy in the upbringing of the young, truancy among them and their susceptibility to criminal and abnormal tendencies at variance with the Islamic outlook. Hence the Conference recommends that men and women be taught separately.

7.2. The Conference recommends that a special female educational system based on carefully considered scientific principles be drawn up. Each stage in such a system should be self-sufficient and independent. It shall offer courses which suit the nature of women, fulfil society's needs for female services, realise the objectives of Islam, preserve the ideals of chastity, strengthen family ties and morals, take into account natural and functional specializations and at the same time spread education among women on a wider scale since, in Islam, the obligation to acquire knowledge devolves on men and women alike.

8. Non-formal Education for Youth

8.1. Actual application of Islam is absolutely necessary in every school. Therefore, mosques where congregational prayers are conducted and said at their appointed times, should be established in all educational institutions. Islamic behaviour, which condemns lying and teaches honesty, goodness, self-denial, discipline and cleanliness, must be encouraged among pupils. Any pattern of un-Islamic social behaviour adopted by teachers and pupils should be rejected and resisted.

8.2. Youth institutions should be encouraged to practise activities suitable for this stage and in line with the objectives of our Islamic society and its present-day circumstances. Programmes should be purged of elements alien to Islam and Islamic values.

9. Muslim Minorities

9.1. Thorough studies of the condition of Muslim minorities in non-Muslim countries be prepared and educational policies be designed to protect Muslim minorities from liquidation and prevent their isolation from the Muslim world.

The Conference draws attention to the grave and serious situation of Muslims living in Palestine or abroad who receive education at the hands of Zionists or their allies. It urges all Muslim to provide adequate educational facilities for the children of this occupied land in view of the precarious circumstances under which Muslim minorities live, circumstances calling for continued and ceaseless support to them by all Muslim countries.

9.2. A special fund be established for the education of Muslim minorities to which Muslim countries should contribute in order to help these minorities build up Islamic schools and institutes in their host country.

9.3. Specially trained and qualified teachers equipped with the right cultural and scholarly background suited to the circumstances of the countries where Muslim minorities live should undertake the task of teaching the Arabic language and Islamic culture. Muslim minorities in the host countries should also be provided with plenty of school and university textbooks based on Islamic concept.

9.4. Muslim countries should mediate between Muslim minorities and their respective host countries with a view to securing to them full rights to establish Islamic schools and persuade their host countries to recognize the degrees and certificates which Islamic schools and colleges award.

9.5. Establishment of centres and institutes particularly in Arab countries for the teaching of Arabic to non-Arabic speaking Muslims.

9.6. Research into the situation of Muslims in non-Muslim countries since information about their social, cultural, religious and educational conditions will be of considerable value in framing an educational policy that will bring the Muslim minorities closer to the Muslim world at large.

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Appendix D (ii)

Extracts from The Recommendations of the Second World Conference on Muslim Education

CLASSIFICATION

In view of the fact that though all knowledge belongs to Allah and is granted by Him to mankind, some knowledge is revealed to man through His chosen people, the Prophets, and some are granted to man when he strives with his mind and soul and the former therefore has the status of absolute truth and latter of tentative truth always to be judged with reference to the former;

In view also of the fact that from the very inception of Islam this dual classification has been maintained in all educational institutions in their curriculum-designing so that by the time of Ibn Khaldun the set pattern came to be known as 'naqliya' (transmitted) and 'aqliya' (intellectual) sciences;

In view of the vast expansion today of the range of intellectually acquired knowledge and tremendous development of human skills and techniques because of the technological advancement and the dissociation between faith and intellect and hence between 'revealed' knowledge and 'acquired' knowledge and the resultant disintegration of human personality through the prevalence of conflicting attitudes and serious, even bloody, conflicts between two groups of people, those who believe and those who are purely secular;

In view further of the fact that this conflict in the same individual mind and in the same society can be solved and removed and the full efflorescence of Man towards *Khalifatullah* is possible only through integration of faith and intellect and thus through a common religious approach to all kinds of knowledge;

As this integration is possible only when Islamic schools of thought are established in each branch of acquired knowledge and we find an Islamic philosophy of sciences;

As integration of curriculum necessarily implies the integration of the two systems of education prevalent in Muslim countries leading to the enrichment of both and not with any detrimental effect upon either;

The classification of knowledge as 'perennial' and 'acquired' categories is applied to knowledge as a whole and stated below:

GROUP I

Perennial:

- (i) *Al-Quran*
 - (a) Recitation (*Qirah*);
 - Memorization (*Hifz*);
 - Interpretation (*Tafsir*).
- (b) *Sunnah*
- (c) *Sirah* of the Prophet (Peace be upon him) his companions and their followers (which covers the early history of Islam)
- (d) *Tauhid*
- (e) *Usul-i-Fiqh and Fiqh*
- (f) Quranic Arabic (Phonology, Syntax, Semantics).
- (g) *Ancillary subjects:*
 - Islamic Metaphysics
 - Comparative Religion
 - Islamic Culture

GROUP II

Acquired: To be divided into the following sub-categories:—

- (a) *Imaginative:* (Arts): Islamic Arts and Architecture; Languages; Literature.
- (b) *Intellectual Sciences:* Social Studies (Theoretical); Philosophy; Education; Economics; Political Sciences; History; Islamic Civilization (including Islamic ideas on politics, economics, social life, war and peace); Geography; Sociology; Linguistics (Islamization of Languages); Psychology (with special reference to the Islamic Concept as found in the Quran and Hadith and analysed and explained by early Muslim thinkers and great Sufis); Anthropology (as can be deduced from the Quran and Sunnah);
- (c) *Natural Sciences:* (Theoretical) Philosophy of Science; Mathematics; Statistics; Physics; Chemistry; Life Sciences; Astronomy and Space Sciences, etc.
- (d) *Applied Sciences:* Engineering and Technology (Civil, Mechanical, etc.) and Forestry.
- (e) *Practical:* Commerce; Administrative Sciences (Business Administration, Public Administration, etc.); Library Sciences, Home Sciences; Communicative Sciences (Mass-communication, etc.).

All the above branches of acquired sciences should be taught from the Islamic point of view. Islamic schools of Thought should be established in all branches of social studies.

II

REDESIGNING THE CURRICULUM

Accepting the dual classification given above, the main job of educators and experts is to establish detailed links between Group-I (Perennial Knowledge) and Group-II (Acquired Knowledge) and then design the curriculum. As stated at the very beginning the second premise for this designing is the psychological development of children. Detailed researches in this area have established broadly three stages of growth for the sake of convenience termed for curriculum designing as Primary, Secondary and Tertiary or Higher. The following are the pattern of the curricula and the objectives to be aimed at indicating the areas to be covered at each stage and the method by which the curriculum can become Islamic in character.

A

PRIMARY

As children assimilate very quickly and imitate what they see, hear and feel, it is necessary to teach them both through examples and through practice the fundamentals of Islam. They should learn from teachers, and from text-books Instructional programmes should be concrete and not theoretical though the basic ideas have to be indicated, institutional environment should reflect the Islamic ideal and healthy group activities should be guided by the exemplary conduct of teachers and elders.

At this stage the following disciplines should be inculcated through instructional material suitable for different age groups.

1. Teaching the Holy Qur'an (NAZIRA); Reading and reciting (QIRAH); Memorization (HIFZ) and Learning the meaning of some selected Suras through translation in the national language. Those who are expected to memorize the whole of the Qur'an in the first three years should devote 80% of the time to memorization and 20% to reading and writing the national language, elementary lessons in Arabic and Mathematics. Those who want to memorize in six years should attend simultaneously all courses which the rest of the students are expected to follow. For memorizing the whole of the Qur'an special provision for evening classes be made, the rest of the students are expected to memorize at least the thirtieth Para of the Qur'an and other Suras such as Yaaseen, Al-Rehman, etc.

2. *Diniyat*: (including Tauhid and Fiqh)

All basic rules and regulations be taught in graded courses and students be made to practise in schools.

3. *History*: should be learnt through stories culled from the Islamic past, the lives of the Prophets from Adam till Muhammad (Peace be on them). The content may be selected from the Qur'an, Hadith, Seerat-un-Nabi and history of Muslim civilization.

The courses to be so graded that for the younger group it will take the form of stories or incidents and situations whereas in the last two years they may be given in a continuous narrative form. The objective is to provide the children with a wide universal perspective in which to find themselves as Muslims and also to feel indirectly the continuity and importance of *Deen* or religion for human life. In order to make history lessons more intimate there should be lessons dealing with the history of the Muslims in their own respective countries.

4. *Narratives and Poems*: Written to instil in children sympathy for friends, neighbours and others, obedience to parents and elders, reverence to Prophets, religious leaders and pious men and women, sense of duty to Allah and mankind and sense of self-sacrifice for a good cause. These narratives may be taken mainly from *Seerat* and *Hadith* of the Prophet and the lives of eminent Muslims.

5. *Geography*: The objective is to make children conscious of their relation to the centre of the Muslim world, Mecca and Madina, and also to learn about the physical world around them and its inhabitants. Thus, these lessons will generate in these students an awareness of the basic unity of Ummah and mankind and save them from being narrowly nationalistic, racial or communal. By the time a student finishes the primary stage he should also have some understanding of what is meant by the Muslim World and what is the relationship between that world and his own country. In the beginning these lessons can be given through pictures or cards or puzzles and gradually through projects for which the teacher may provide guidelines and give them relevant books or chapters to read. Map reading is another interesting area for children. It satisfies their curiosity and gives them self-confidence.

6. *Mathematics*: To be taught at first through games and puzzles and later on through sums. By the time a student finishes the Primary stage he should be able to handle algebraic symbols and geometric figures with confidence in addition to arithmetic numbers. The objective is to make students implicitly able to formulate and understand abstractions and be seeped into the area of symbols. It is good training for the mind so that they may move from the concrete to the abstract, from sense experience to ideation and from matter-of-factness to symbolization. It makes them prepare for a much better understanding of how the Universe which appears to be concrete and matter of fact is actually *ayatullah* signs of God—a symbol of reality.

7. *Arabic*: For the Arab world Arabic is the mother tongue but for the rest of the world Arabic should be taught as a second language from early childhood. Graded courses for non-Arab children have to be scientifically framed with the help of applied linguistics. The objective is to give the children, within six years, command over basic vocabulary and structure of the Arabic language so that students after completion of Primary education may be able to follow Quranic Arabic without much difficulty.

8. *Nature Study and Elementary Science*: The objective is to make children aware of the beauty, mystery, glory and richness of this created world so that an awareness of the grandeur and wisdom of Allah gets implanted in the

hearts of children and they begin to understand the basic principles of science and make simple experiments and know how to use simple mechanical objects of day to day life.

B

SECONDARY

Developing an understanding of faith and motivating for its application shall remain the objective of the curriculum at the secondary stage. As this is the most crucial phase of a man's emotive and intellectual growth when doubt and questioning assail the soul, children are prone to listen to temptations and fall a prey to *waswasa* in the form of sensations, false ideas, half-truths. A more rational understanding of Islam and a growing love for the Prophet (Peace be on him) is necessary to counteract the onslaughts of secularist and anti-Islamic ideas. It is possible to do so if subjects are so designed and objectives of teaching them so clearly stated that understanding of Islam becomes the core of the curriculum. At the higher Secondary stage a wider understanding is necessary because the mental growth demands a wider perspective in time as well as in space.

The students should have an understanding of the basic relations between knowledge and virtue, knowledge and action, knowledge and power, knowledge and wealth, knowledge and social environment, knowledge and national development etc.

The other objective is to refine their emotive urges by giving them imaginative experience through courses in literature and Islamic arts and architecture, sharpen their intellectual perception through courses in mathematics, natural sciences, and fulfil their communicative urges through courses in languages and social studies.

Throughout the Secondary stage there shall be compulsory courses in the following subjects:

- I. *Qur'ān*: Recitation, memorization and interpretation.
- Hadith*: Study of Hadith chosen according to the age and ability of students and their relevance to the period of mental, emotive and intellectual development and social and religious needs.
- Seerah and History of Islam*.
- II. Arabic, Mother tongue/National Language and one European language.
- III. *Mathematics*.
- IV. One of the natural sciences.
- V. *Geography*: To bring into their perspective World Geography both for the first three years in addition to the above.
- physical and cultural with special reference to the students' own country*.
- VI. *History and Civics*: History of Islam and of students' own respective

countries with special emphasis on Muslim contribution to their civilization and culture.

In the last three years of the Secondary stage, besides the compulsory courses mentioned above, students may be allowed to take two special courses from among I (Perennial Knowledge) or from any one of the branch from Group II, or a mixed course one from each group.

C

UNIVERSITY

Curricula at the tertiary stage must rest on the *foundational* stage (Primary/Secondary) with the three following goals:

- (a) to include a deeper understanding of Islam and the Muslim Society in order to enable students to be prepared to serve the cause of Islam throughout their lives;
- (b) to impart specialized knowledge in any of the branches in Group I or Group II, to be chosen by the students themselves after consultation with Director of studies.
- (c) to ensure a balanced growth of the students' personality through common courses in different branches of knowledge which then shall become courses in general Islamic education compulsory for all students at the university level. General Islamic Education courses should consist of the following:
 - (i) Two courses from Group I of which one shall be Arabic language, and the other either Islamic Culture and Civilization or History of Islamic Thought and Ideas.
 - (ii) Two courses from Acquired knowledge, of which one shall be Islamic Philosophy of Science and learning and the other, either Islamic Arts and Architecture or one of the following taught from the Islamic point of view: History, Economics, Sociology.

III

SCIENCE SHARIAH AND EDUCATION

1. Curricula planning units should be set up in institutions of science and technology education to implement the recommendations of this Conference. The Curricula planners should possess requisite knowledge of Islamic philosophy and history of science and education besides being broad generalists in their particular specialization. Efforts should be made to train such Islamic curricula planners by conducting lectures, seminars and short courses as well as through formal education in teacher training institutions.
2. The identification of detailed goals of the Shari'ah or Perennial Knowledge, in relation to the technical goals of particular fields in science and technology, is of utmost importance. The curricula planning units should initiate the processes of consultation (استشارة) and consensus (اجماع) institutionally, at the level of the

community, the Sharī'ah and technical specialist scholars and Government, to formulate and implement these curricula goals.

3. Science and technology curricula should be planned through analysis of an Islamic hierarchy of needs which are, first, the necessities (مفروقات) then the conveniences (مناجيات) and lastly, after satisfying these needs in an egalitarian system, the refinements (تمميزات). These needs must meet, in a descending order, the interests of the Ummah (المصلحة العامة), the public interest (المصلحة الخاصة) of individuals. This would avoid misallocation of resources, brain-drain etc., while contributing to the development of appropriate as well as strategically necessary sciences and technologies.

4. The curricula structure should be divided into the technical stem and the Shariyya or perennial stem. The Shariyya stem includes (a) the subjects or courses in the 'perennial and ancillary knowledge' which should be compulsory for all Muslims, and (ii) the inter-disciplinary or socio-technical subjects whose major part or scope is related to Islamic ideology, ethics, and values. Such subjects should be included in the curricula for their instrumental function in order to make the Islamic scientist and technologist efficient, effective and development-oriented in his professional life. (b) It is of utmost importance that there be a structural balance between the major stems, and within them, in order to produce a technical person whose functional specialization has not been neglected or compromised. (c) The subjects in the Shariyya stem, excluding the interdisciplinary subjects, should be allocated about one-fifth (20%) of the time or courses required for graduation.

5. The structural stems should be so organized, at the macro-level and the micro-level, that Islamic ideology, ethics and value-judgements are fully integrated with subjects and courses in the technical stem and the interdisciplinary subjects of scientific and technological curricula. It is imperative, therefore, that departments, institutes and centres be established for studies, research and publication on:

- (a) Islamic philosophy, history and sociology of science and technology for developments; and
- (b) Islamic ethics and values in science and technology.

6. To expedite the development of the subject-matter content in integrated Islamic science and technology education, pilot or experimental projects should be started in schools, colleges and universities.

7. Instructors in schools and universities should be trained to apply Islamic learning theories developed on the basis of Islamic psychology and sociology of learning. They should be made aware of the causes of the backwardness of Muslim students in learning. Thus the learning theories and activities should focus on 'learning' (تعلم) instead of 'instruction' (تعليم); developing the various levels of cognition instead of memorization; learning the subject, and learning from text-books, instead of relying on commentaries (شروح) and notes (مواشي) and their modern equivalents; individualized learning and evaluation; etc.

8. Different strategies should be adopted for introducing Islamic ideology, ethics, and values in science and technology curricula where optimum

conditions for integration are not present. These may be called instrumental approaches;

(a) In the foreign and Muslim minority countries or educational institutions permission might be obtained from the authorities to substitute courses offered, for example, by the Departments of Islamic Studies in lieu of the courses in the social sciences stem required to be studied in the secularized departments.

(b) The adjunct method might refer to introducing courses, or supplementary readings, from the Islamic viewpoint to add to courses in existing secular curricula. This could be done on a formal or informal basis.

(c) The source approach refers to using the Quranic reference in the teaching of geo-physical sciences, social sciences, technology, etc.

(d) The relational approach might suggest, for example, the teaching of the principles of Islamic water law to demonstrate the relation between the Qur'ān, the Sunnah, and the issues and problems of water law.

(e) A course on literature could be used to assign the writings, in prose and poetry, of classical Islamic scientists, thus making the subject of literature an instrument for readings in the history and philosophy of Islamic sciences.

Appendix D (iii)

Extracts from The Recommendations of the Third World Conference on Muslim Education

THIRD WORLD CONFERENCE ON MUSLIM EDUCATION: RECOMMENDATIONS

GENERAL PRINCIPLES I. INTRODUCTION

Whereas a 'text-book' consists of contents for detailed study by students at home and at schools, colleges and universities,
Whereas lessons in text-books have to be graded for each subject according to the objectives of the courses governed by the gradual psycho-moral, spiritual and intellectual development of children,
Whereas because Man is a social animal, authors of such lessons have to derive inspiration from the basic ideological assumptions of the community and hence both the writers and the community should be fully aware of the relationship that should exist between these assumptions and curriculum designing,
Whereas text-book development in a Muslim community should depend on the Islamic curriculum designed by scholars on the basis of the principles derived from the Qur'an and the Sunnah from where the Muslim community has got its ideals and socio-cultural assumptions,
Whereas the nature of the relationship between the Islamic curriculum and those principles and ideological assumptions have not been exploited properly for the purpose of text-book development because Islamic concepts for all branches of acquired knowledge have not been formulated clearly as yet.
Taking therefore the principle of this relationship as stated in the Recommendations of the First & Second World Conferences and a more detailed framework of this relationship as stated below by Muslim scholars:
'Firstly, the Islamic concept of Man as Khalifatullah makes man's spiritual, moral, intellectual and imaginative growth potentially limitless. Secondly, as knowledge is the Source of this growth Islam does not put a barrier to the acquisition of knowledge. Thirdly, because of the comprehensive nature of this acquisition Man's development is total and balanced and hence the curriculum must have an interdisciplinary pattern. Fourthly, as this inter-relationship is established by assessing the gradual physical, mental, intellec-

tual, spiritual and imaginative growth of children, all courses ought to be properly graded. Fifthly, this growth and development are seen in Islam in the context of man's relationship with Allah, Man and Nature; that is, Man as a social being and Man as a being who is expected to live in harmony with nature. Thus a hierarchy of knowledge is established according to which Spiritual knowledge has the highest priority and then follows morality based on that knowledge, intellectual discipline, imaginative discipline and physical discipline. But as the child's intellect is gradually unfolded, it is necessary to instil into his mind faith and ethics and gradually train the intellect so that at a later stage he can have discrimination to appreciate spiritual truth.'

Realizing that text-book development on these principles cannot be undertaken effectively in Muslim countries unless they take concrete steps to adopt a common core curriculum so that the conflict between the two systems—the traditional and the modern—is gradually eliminated,
Realizing, further, that even the core curriculum cannot be properly utilized so long as secular concepts for acquired branches of knowledge are not replaced by religious concepts and necessary steps are taken to formulate and justify these concepts,

Realizing, further, that the World Centre for Islamic Education alone cannot succeed in fulfilling this gigantic task unless national governments cooperate and set up national Islamic education and research centres and these centres, Muslim universities and other research bodies, work with the common objective and in cooperation with the World Centre.
The Conference hereby recommends the following:

2. PROBLEMS AND REMEDIES:

- 2.1 **Dual System: Common curriculum at Primary stage**
 1. As long as the dual system—the traditional Madrasah and the modern—are not merged into one, there should be a common core curriculum for both the systems.
 2. Muslim states are urged, as an initial step, to implement immediately the core curriculum for the Primary stage stated in the Second World Conference on Muslim Education held in Islamabad in 1980, for both the systems.
 3. On the basis of this curriculum provision may immediately be made for revising the existing text-books to bring them in lieu with the requirement of the above curriculum and whenever necessary, get new text-books written.
 4. If a country starts implementing the curriculum for the primary stage from the next academic year, the World Centre for Islamic Education (WCIE) is requested to organize a pilot project for training some competent senior teachers.
- 2.2 **Conceptualization**
 1. As success or failure of the Islamization of curricula and text-books specially for the secondary and university stage depends on the production of Islamic concepts for each branch of knowledge, but as this conceptual

Research has not as yet been completed, WCIE may be requested to complete the task as early as possible.

2. In order to facilitate this conceptualization, the WCIE may be requested to appoint experts to prepare an anthology of Quranic verses in which verses relevant to subjects disciplines be selected and arranged under subject headings.

2.3. Text-book development as preventive of divisive influences and means of promoting unity and solidarity in the Muslim World.

As conceptualization is not immediately available but to keep the Ummah united and to 'consolidate its culture and strengthen its solidarity' as desired in the Third Summit (1981), this conference recommends the teaching of Islamic culture and civilization at all stages of education—elementary, secondary, college and university stages. The following steps may be taken to implement this recommendation:

1. The said curriculum of Islamic culture and civilization be introduced in the coming academic year. Where such inclusion is not possible, a beginning ought to be made for its gradual introduction to all classes of study.
2. The said curriculum be placed on a new syllabus befitting the age group and amount of reading and exercise material.
3. An international committee of scholarly experts be formed by WCIE immediately to undertake the task of preparing the syllabus for each class-year, of commissioning the writing of new materials or selection of old materials, the preparation of teaching projects, exercises, supplementary readings and examinations, and of making the syllabus ready for adoption, translation and printing in the various Muslim countries.
4. Teacher training seminars be held across the Muslim world to acquaint the future teachers of the course with the materials and to give them the necessary orientation for successful implementation.
5. That all the above mentioned parts of this process be repeated every year to the end of preparing the syllabi until complete syllabi, text books and teacher training are completed up to the graduation level.

2.4. Teaching of History and Geography

The conference views with deep concern the method of modernization of the traditional system by eliminating history and geography and introducing such courses as 'social studies' whose concepts are irreligious and have not as yet been replaced by Islamic concepts and urges all Muslim states to retain or reintroduce History and Geography in both modern and traditional systems whose objectives have been stated. The curriculum committee to be set up by the WCIE should formulate the model syllabi and send it to different Governments and local centres for implementation after necessary modifications.

2.5. Teaching of Literature:

As a child can become religious or secularist because of the literature he is taught from childhood, from the nursery stage to college level, the selection and preparation of lessons be undertaken in such a manner that up to the early secondary stage, Muslim life and culture and all the major ethical values of Islam are instilled into the heart and soul of children and only at the University stage cultural variations may be introduced but within the framework of universal and objective norm set up by Islam.

2.6. Teaching of Sciences: Objectives & some guidelines for text-books and instructional materials:

Text-books on science and technology be prepared and teaching imparted in such a way that at every stage in the search for truth, one is reminded of the greatness of Allah's creation.

1. At the **Primary level**, the element of wonder and awe in Allah's creation as seen in the varieties, forms and figures, habitat and functions of inmates and living systems in the world should be reflected in the text-books on environmental science which should arouse curiosity in young minds to know about the unknown.
2. At the **Secondary level**, the commandments of Allah for the pursuit of science should be emphasized, the contribution of the Muslim scientists in various branches of science highlighted at appropriate places in the text-books, and while teaching the principles of science, the acts of Mercy of Allah in the operation of the principles in the physical as well as in the biological world should be stressed. Instructional materials be prepared by teachers to give students a clear understanding of the Islamic socio-cultural pre-requisites for the generation and development of science and technology, and practical ideas and methods of applying their Islamic consciousness through science and technology.
3. Science education at the **University level** should be of an interdisciplinary nature reflecting a unity among the apparently disjointed topics and demonstrating the general principles of science, (e.g. the conservation laws, stability considerations, minimization principles etc.).
4. Instructional material be so prepared in which the basic principles and instances about scientific concepts are derived from the Qur'an & Sunnah so as to inspire and train pupils in professional ethics and its practice, make them wonder about the Master Mindedness of the Almighty, the scheme of things; the order and harmony existing in the organization of matter both at the microscopic as well as the macroscopic levels make them feel the presence of the will of Allah in external nature and Man and that the entire creation is Ayatullah, sign of Allah, manifestation of the divine power, symbol of reality and the limitations of present-day scientific concepts are also stressed and justified with reference to the Qur'an.

II

TEXT-BOOKS FOR PRIMARY EDUCATION: GUIDELINES

11. Aims of Primary Education

As guidelines for writing text-books for primary stage depend on the aims and objectives of primary education and the end-product aimed at, text-book writers should study the aims and objectives as defined from the Islamic point of view in the recommendation of the Second World Conference and the behavioural objectives given below:

12. Behavioural Objectives

1. The children will be able to read and recite the Holy Qur'an. They will also memorize and understand meaning of some selected verses or surahs essential for performing the Islamic rituals. Some may memorize the whole Qur'an in schools where such provision is kept.
2. The children will follow rules and regulations as enjoined by the Holy Qur'an and Sunnah appropriate to the age group of children in their daily lives.
3. The children will learn the lives of Prophet Muhammad (S.M.) and his Companions as well as of some other Prophets, and appreciate the glory of the Islamic history on global and regional basis.
4. In addition to their own vernacular the children will acquire basic literacy skill in Arabic in non-Arabic speaking countries.
5. The children will learn the Islamic sense of values through the content, language and techniques and examples of basic mathematics in their lives.
6. The children will be aware of the physical object in their environment both quantitatively and qualitatively and realize the greatness of Allah through His creation.
7. The children will realize the importance and practice of good health, physical fitness and strength to be able to perform their duties to Allah as true Muslims.
8. The children will use their creative abilities by engaging themselves in such activities of arts and crafts in conformity with their culture as may be useful to themselves and the society.
9. They will learn geography of their environment, their country and the geographical relationship with the Centres of Islam (Mecca Makarrma and Medina Munawwara) as well as the fundamental ideas of the world and the universe.

13. Guidelines for developing and writing text-books

1. For developing text-books the following steps should be taken:
 - i) Selecting persons familiar with both Islamic and modern education who are able to write text-books and who are devoted to the tenets of Islam;
 - ii) Preparing manuscript texts and reviewing and editing the manuscripts by qualified experts;
 - iii) Evaluating the text-books in selected schools;

- iv) Publishing and implementing text-books on a country-wide level on the basis of the final evaluation.

2. For writing text-books the following steps should be taken:

- i) Text-books should be written in the children's vernacular;
- ii) Individual lessons should deal primarily with concepts regarding behavioural objectives;
- iii) A chapter or course consisting of a number of lessons should deal with the concepts regarding the aims of the Islamic curriculum;
- iv) The text-book as a whole should reflect the concept(s) regarding the ultimate goal of Islamic curriculum;
- v) A lesson may have one or more concepts, but not too many. A course should contain one primary concept. The book as a whole should not contain many courses or chapters.
6. In determining the nature and volume of the contents and concepts of the lessons and courses the following factors must be borne in mind:
 - a) the receptivity of the learners;
 - b) the suitability of the students for the comprehension of the children;
 - c) the time allocation for the subjects throughout the whole session.
7. The lessons and courses should have sufficient illustrations and explanatory examples drawn from children's familiar environment.
8. In determining the basic principles and objectives of the text-books in developing the concepts, using the language and vocabulary, using illustration, the following principles should be kept in view:
 - a) faith in Allah and love and reverence for the Prophet (S.M.) should be instilled and nourished;
 - b) development of ethical consciousness through emotive response governed by the moral thinking that the Islamic way of life generates in children;
 - c) development of rational thinking in children.

III

TEXT-BOOKS FOR SECONDARY EDUCATION: GUIDELINES

14. Aims of secondary education

As the secondary stage is the most crucial phase of a person's emotional and intellectual growth when doubts and questioning assail the soul, when youth are prone to listen to temptation and fall a prey to misgivings in the form of sensation, false ideas and half truths, to meet these challenges and to counteract this onslaught of secularist and anti-Islamic ideals, the secondary education for a Muslim youth should have, amongst others, the following broad objectives which Text-book writers have to keep in view in writing text-books and preparing instructional materials:

1. To develop an increasingly deeper spiritual insight into the meaning of the Qur'an, a growing love for Prophet Muhammad (peace be on him); and the Companions, and a more rational understanding of Islam in the context of modern life so that his faith in the fundamental premises of moral and

spiritual existence of Man which have acquired universal and objective status in mankind may acquire his intellectual support against the onslaught of doubts and questioning generated by the modern way of thinking.

2. To equip the growing youth with an inner understanding of the basic relations between knowledge and virtue, knowledge and action, knowledge and power, knowledge and wealth, knowledge and social environment, knowledge and national development etc. so that he not only practises the rituals of Islam with a better inner understanding of their significance and acts according to the Islamic rules of conduct in individual, social, national and international spheres of his existence but also feels a healthy normal relationship with Allah, Man and external nature.

3. To develop in the youth an ability to appreciate and justify the comparative superiority of Islamic culture and civilization over all other civilizations and cultures and thus understand the richness of his own heritage in the context of his global and local existence.

4. To get emotive urges refined through imaginative experiences so that the child's creative ability can function adequately and he knows how to apply the Islamic norm of right and wrong to products of the imagination and to discriminate between correct and false emotive responses.

5. To help the growing youth to learn to think logically and precisely and to those hypotheses and concepts about acquired knowledge including sciences and mathematics which are derived from the Qur'an and the Sunnah so that they may know how to analyze, generalize and also conceptualize and hence proceed from the concrete to the abstract, and simultaneously, learn to start with ideas and concepts derived from the Qur'an and the Sunnah and apply them to concrete life-events and situations.

6. To develop in the youth an insight in relational and environmental processes as envisaged in Islam so that his sense of selfless social service is strengthened, he acquires the habit and love of living in harmony with external nature, can learn how to resist ruthless selfishness that corrupts social sensibility and the destructive power of technology that has ruined natural environment and thus know to redirect science and technology for better human relationship and preservation of external nature as desired by Islam.

7. To develop, refine and deepen the youth's ability to communicate in written and spoken languages within his own country, with the Centres of the Muslim world and with the rest of the world.

15. Behavioural objectives

1. Students will be able to recite the Qur'an appropriately, memorize large sections of it, know the history and significance of revelations, their compilation in the present form, the correct method of understanding its meaning, its range, depth and style and its uniqueness. They will also know Hadith for their understanding of Islam.
2. Students will not only follow the rules and regulations of Sharia regard-

ing the fundamentals of Islam with a sense of duty and reverence. They will also follow all rules of conduct in society, develop a sense of mutual love and respect for other races and colours.

3. Students will grow up with an ever increasing knowledge of the history and philosophy of Islamic culture and civilization and an ability to compare them with other cultures and civilizations from the Islamic point of view—a point of view whose adequacy and superiority over other points of view they will be able to establish as they reach later stage of secondary schools. They will also have a sense of belonging to this history and culture and thus see unity in diversity which they would strive to preserve, sustain and strengthen.

4. Students will acquire the refinement coupled with ever deepening sense of value generated by their knowledge and love of the absolute values granted by Allah necessary for their appreciation of literature and fine arts and discrimination between great, good and bad literatures and artistic productions. They will also know, appreciate and enthuse others to appreciate Islamic arts and crafts.

5. Students will think precisely and logically but let their thoughts be governed by their spiritual realization of truth as found in the Qur'an and the Sunnah so that their intelligence is guided in proper channels and not stray in misdirections.

6. Students will know all basic rules of social behaviour, be sociable, humane and kind but firm in their commitment to righteousness and piety. They will also have a sense of wonder and love for external nature and all living creatures, great and small and thus resist the forces that disrupt society and destroy external nature.

7. Students will acquire mastery over their mother tongue and basic command over Arabic and a European Language, preferably English or French.

A Note on guidelines for developing and writing text-books

The guidelines given in recommendation no. 13 for Primary stage should be followed in developing and writing text-books for the secondary stage.

16. General Recommendations

1. The conference basically endorses the classification of knowledge and guidelines for curriculum devised and approved by the Second World Conference on Muslim Education. It, however, wishes to stress that the term 'Revealed' should be used instead of 'perennial' as the former has Islamic while the latter has non-Muslim connotations as well.
2. As Arabic should be continued to be taught to all Muslim children at the Secondary level, text-books, lessons and instructional material should be prepared on the basis of the scientific methodology evolved by applied linguists for teaching foreign languages. Available research findings of ALESCO, UNESCO regional office and other Arab and international organizations if any should be utilized by the WCIE.

TEXT-BOOKS FOR UNIVERSITY EDUCATION: GUIDELINES

17. Restructuring the University curriculum

1. This conference reaffirms the structuring of the university education given in the recommendations of the Second World Conference on Muslim Education, that is, division of all courses into 'General Islamic Education' courses compulsory for all students and specialization in a branch of knowledge of students' own choice. The conference urges all universities in Muslim countries to adopt this pattern as soon as it is feasible for any of the countries to do so.

2. Teacher education

As teacher education departments produce teachers on whom mainly depends the mental growth and development of children, the teacher education curriculum should be revised and the following subjects introduced: Islamic philosophy of Education, History of Islamic Education, comparative education. The other courses also should be revised so that they get an Islamic perspective.

18. Text-books for general Islamic education

As the adoption of the above curriculum depends mainly on the availability of proper text-books in the courses in acquired knowledge prescribed for general education courses, WCIE be requested to set-up expert-committees and get model text-books written on a priority basis and send them to all Muslim countries for adoption.

19. Text-books for specialized subjects

The text-books for acquired knowledge in the specialized subjects (humanities, social sciences and natural and applied sciences) with an Islamic perspective are not available at present. As an intermediate measure, teachers and other scholars may develop instructional materials indicating the Islamic perspective for each branch of knowledge. The lecturer may follow these materials in class rooms along with present day text-books.

20. Source of information towards development of text-book

1. The preparation of basic source books for use by students, scholars and text-writers should be the first priority programme. Specialized compendia on every possible subject should be prepared based on (i) the Qur'ân (ii) The history of Islamic ideas gleaned from the writings of all the great Muslim scholars of the last fourteen centuries. These compendia should be prepared by expert-committees comprising both subject specialists and scholars of the Shari'ah. The World Centre for Muslim Education should coordinate their preparation, publication, and dissemination through translations into the major languages of the Muslim world.

2. University libraries should establish centres of information, documentation and data retrieval pertaining to every subject treated from the Islamic view point. Such information should include in particular the unpublished materials such as proceedings of conferences, research papers and reports, and researches in progress.

3. Centres for translation and their speedy dissemination should be established. The World Centre should be responsible for the major languages such as Arabic, English and French. Translations from and into other languages should be organized on a regional and national basis.

21. Institutional mechanisms for development of text-books

As stated earlier, the WICE is going to be the central co-ordinating body for text-book development at all levels, and for this purpose the WCIE will set-up an international committee for curriculum designing and text-book development. For development of text-books for specialized branches of knowledge at the university level the following mechanism is suggested:

1. Depending on local resources the universities of each country should set-up specialized national or international centres to carry on research work in every major branch of humanities, social, natural and applied sciences, similar to the international centre for research in Islamic Economics set up by King Abdulaziz University, Jeddah, whose objectivities provide an example of efforts necessary towards development of text-books in Islamic Economics.

2. The national institute or centre of Islamic education and research in a country should with the assistance and cooperation of specialists in different disciplines set up such specialized centres if the universities of the country fail to do so. In case financial stringency does not allow centres to be established, some mechanism for group work may be resorted to by the institutes.

3. These national or international centres set up by Universities should work in collaboration with national institutes or centres of Islamic education and research which should be responsible for coordination and cooperation and would provide the local point for liaison with the world centre for Islamic education. Where such a national institute or centre has not been set up by the Government these university centres may act directly in collaboration with the WCIE.

22. Short term strategies for Islamic text-book development

While text-books written from the Islamic perspective are not available, the following steps may be taken:

1. Muslim instructors should be encouraged and assisted in teaching their subject through existing text-books with the help of supplementary notes and commentaries prepared by them from the Islamic perspective.
2. Muslim instructors should be encouraged and assisted to examine critically the ideas and issues which are not in consonance with Islam while teaching topics for which formal Islamic instructional material is not available.
3. Islamic instructional material should be used wherever available as a

- substitute to cover parts of a syllabus for which available text-books are non-Islamic.
4. Well-known text-books in use should be scrutinized by a group of competent Muslim scholars and notes and monographs published for use as adjunct instructional material.
 5. Publication of serialized indexes and annotated bibliographies should be undertaken immediately to make available information on sources of instructional material that has been written from the Islamic perspective on various subjects and disciplines.
 6. Encouragement and assistance should be provided for students and instructors to undertake research to prepare papers, project reports, monographs, theses, and dissertations from the Islamic perspective. The products of such researches should be published for use as instructional material.
 7. Instructors should be encouraged and rewarded for developing detailed course outlines with a bibliography, for subjects for which Islamic instructional material is not easily accessible. Such Islamic courses and curricula in progress or under preparation should be publicized in professional journals and bulletins.

23. Long term strategies for text-book development

1. The international committees of experts to be set up by WCIE as envisaged earlier should have as members the Islamic subject experts, competent scholars of the Shari'ah, and the subject specialists.
2. The production, distribution, and translation of Islamic teaching materials and text-books should be undertaken by the national and international centres, universities, and the various other concerned voluntary Islamic organizations and governmental agencies by engaging in and promoting the various well-known activities. These include (i) pure, applied, interdisciplinary, and multi-disciplinary research; (ii) Seminars, conferences, guest lectures and workshops, in-service training, and continuing education activities particularly for deepening the Islamic knowledge of subject specialists, and the broadening of specialization knowledge of Shari'ah scholars; (iii) Publication of occasional papers, monograph series, and the publication in professional journals, bulletins, and news letters of works from the Islamic perspective, and (iv) Providing fellowships, scholarships, research grants, prizes and awards as well as providing instructors special leave, extended summer leave and sabbatical leave.
3. Some of the subject areas for introduction of Islamic ideology, and ethics and values in science and technology for preparation of instructional materials are:—
 - (i) Islamic sociology of science and technology.
 - (ii) Islamic public policy and science (e.g.) population, food and Islamic science: evolution; Shari'ah politics and science; professional ethics of scientists; Government regulation of scientific research.
 - (iii) Islamic public policy and technology (e.g.) appropriate technology,

- alternate technology for development; technology assessment; socio-cultural impact on technology; industrial regulation.
- (iv) Islam and environmental studies (e.g.) management of natural resources; wildlife preservation; use of pesticides; pollution abatement, nuclear power development; and
 - (v) Islam, health care and medicine (e.g.) health care for rural and poorer communities; population planning; response to disease, grief and death; experimentation with live creatures and dead bodies; drug use and control; ethics of doctors; economics of health care.
4. A conference on Muslim education should be organized in future to assess the 'state of knowledge' in the various subjects, disciplines through invited/commissioned papers. This shall provide a realistic and factual appraisal of degree of Islamization in each subject which will be the basis of text-book writing.

- substitute to cover parts of a syllabus for which available text-books are non-Islamic.
4. Well-known text-books in use should be scrutinized by a group of competent Muslim scholars and notes and monographs published for use as adjunct instructional material.
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alternate technology for development; technology assessment; socio-cultural impact on technology: industrial regulation.

- (iv) Islam and environmental studies (e.g.) management of natural resources; wildlife preservation; use of pesticides; pollution abatement, nuclear power development; and
 - (v) Islam, health care and medicine (e.g.) health care for rural and poorer communities; population planning; response to disease, grief and death; experimentation with live creatures and dead bodies; drug use and control; ethics of doctors; economics of health care.
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Appendix D (iv)

Extracts from The Recommendations of the Fourth World Conference on Muslim Education

RECOMMENDATIONS

As the teacher and his method of teaching different subjects are the most important factors in helping a child imbibe the Islamic approach to those subjects and thus grow up with an Islamic attitude to life;

As thus the formulation of Islamic concepts for each branch of knowledge, the production of text-books on the basis of those concepts and the revision of the curriculum according to the plan proposed in the Second World Conference will not succeed in making the character of education Islamic unless there are teachers who are trained to teach the subjects from the Islamic point of view at the same time the special character of those subjects;

As teachers of the Muslim world have not as yet received any training to teach all subjects from the Islamic point of view, nor are there any teacher training colleges or institutes having such training programmes;

Since not all the teachers are fully conversant with all the basic principles of Islam and their implications for different branches of knowledge and they are therefore unable to approach even those subjects from an Islamic point of view for which concepts have already been formulated;

As Muslim students are now imbibing the secular approaches to life that are being imparted to them by their teachers and are thus getting further and further away from the religious norms that are at the root of their culture and are losing their identity as Muslims;

This Conference hereby makes the following recommendations:
1. All the Muslim Governments are hereby appealed to implement the recommendations of the first three World Conferences on Muslim Education, especially in so far as the formulation of the Islamic Concepts for each branch of knowledge, the revision of the existing curriculum so as to bring it in line with the above conceptualization and the preparation of the text books on the basis of those concepts and syllabi are concerned.

2. The educational and research institutes or centres already established in Muslim countries for making education Islamic in character should speed up their activities to complete the above mentioned work through increased national and international collaboration.

3. These centres and institutes are further requested to commission special study groups to formulate and prepare guidelines for teachers for teaching all subjects from the Islamic point of view. As these guidelines get prepared subjectwise, extended workshops in each discipline should be organized at all levels of education in various countries to give final form to teachers' manuals.

4. These manuals for teachers should be distributed throughout the Muslim world for use and evaluation.

5. The basic principle on which these teachers' manuals should be framed is as follows: Teaching Methodology must imply the necessity of religious consciousness on the part of the teacher, a metaphysics to interrelate all subjects and see the all-pervasiveness of the religious way of life dominating and controlling the source of knowledge and the method of teaching all subjects in such a manner that religious consciousness is utilized to its full, all disciplines get thoroughly interrelated and at the same time each discipline retains its own special and distinctive character.

6. An international seminar be organized to evaluate the results of use of these teachers' manuals and revise the teaching methodologies in the light of the country-experiences gained.

7. All Muslim countries are further requested to implement the recommendations of this conference by organizing in service courses, special teacher-training courses in training colleges and through radio and television programmes.

8. An anthology of Quranic verses and Hadith relating to every branch of knowledge should be compiled, published and distributed to all teachers so that it can serve as reference for teaching various subjects in schools, colleges and universities from the Islamic point of view.

9. The basic principles for the preparation of teachers' manuals for all subjects at various levels should be as follows:

9.1. **Primary Education:**
The teaching methodology should be so formulated that the teaching instead of becoming a dogmatic imposition of certain rules and regulations of Islam becomes more a method of instilling into the child basic primary values of life which they can understand at their age, a method of making children conscious of their relationship with the Muslim world and the rest of the Ummah, and of making them aware of the beauty, mystery and wonders of the created world and the grandeur and wisdom of Allah. While preparing their lessons teachers should keep in mind the child's mental development enabling them to proceed from concrete perception in early years to formal abstract thinking in later years. Islam and its values should therefore be presented through games, puzzles, stories, concrete images first and then gradually through some narration and the presentation of broad general ideas.

9.2. Secondary Education:

At the secondary level teachers' manuals should guide the teachers to present Islamic approach to each discipline in a rational manner so that students may appreciate the comparative superiority of the Islamic way of thinking about different aspects of life over the approaches generated by secular and anti-religious ideologies. Teachers should inculcate in students a great urge to understand the Ummah, the Muslim world and the world at large with sympathy, scientific insight, and the liberal all-comprehensive-ness that the strength of faith automatically bestows on practising Muslims.

The method of teaching specific subjects at secondary level from the Islamic point of view should be as follows:

a. Social Studies:

History should be taught as independent subjects along with social studies and not eliminated as is done in some Muslim countries. The contents of social studies courses should be expanded to include lessons drawn from psychology, economics and sociology taking into account the spiritual element of man's nature and the ethical code of Islam.

b. Teaching of Religion:

The teacher must be fully conversant with the psychology of adolescence when minds of children are invaded by doubt and questions and make the teaching of religion less theoretical and more practical. In realizing students in projects in which they come into contact with society at large they have to think of moral and social problems and seek their answer in Islam.

c. Natural Sciences:

All Muslim teachers in all secondary schools should be selected on the basis of faith in God and commitment to the Islamic way of life so that while teaching applied and natural sciences they can relate scientific facts to the comprehensive plan of God in the universe and make students more and more conscious of the role that man should play in natural environment, and society according to Islamic code of life.

d. Literature:

Teachers of literature at the secondary level should also have the faith in Allah and the Islamic ethical code of life so that while selecting pieces for teaching literature they may keep in view the principles that no esoteric world view or religiously reprehensible life situation are presented to students for their admiration. At the same time comparative methods should be resorted to in order to make the students aware of different individual realization of truth presented through literature.

9.3. University Education

So long as the conceptual frameworks do not get adequately formulated in details and books based on them are not available in different disciplines written from the Islamic point of view, university teachers are requested to pursue the following principles regarding the teaching of humanities, social sciences, natural and applied sciences and keep in view the following objectives and goals:

The objectives of Islamic teaching methodologies at the University level consist in the awakening of the spiritual insight and intellectual ability in the students: to understand the difference between truth and reality (حق) and the illusory (باطل) to perceive and realize levels of reality to inculcate spiritual and moral virtues in the students to master the relevant subject matter.

Teachers therefore should adopt that method which should inspire students to consider the realization of truth as the most desirable goal of academic and scientific activity to appreciate the totality of existence as an essential thing to comprehend and to realize that spiritual awareness and moral virtues are inseparable from scientific and professional life.

Specialization leading to 'obscurantism' and 'exclusiveness' is to be avoided. Special attention should be focussed upon philosophy of science, in which paradigms, hypotheses and axioms are explained.

a. Teachers should take recourse to the Holy Qur'an and the Sunnah in order to find out appropriate basic ideas and concepts relevant to each discipline.

b. In teaching literature and fine arts, teachers should apply the concepts of the total view of life given in the Holy Qur'an and the Sunnah including the basic ethical norms of Islam in order to assess the literary work's range and depth of and penetration into human reality.

c. In teaching social sciences, university teachers should make the students aware of the irreligious bias of modern social sciences that have originated in the West and formulate their own approach to the past and present of human life on the earth—in approach that should be governed by the notions of truth and falsehood, good and evil, right and wrong, derived from the Holy Qur'an and the Sunnah and the concept of the life cycle inherent in the Qur'anic concept of existence.

d. In teaching natural and applied sciences, Nature should be defined as nothing but the creation of Allah, who has laid down laws which Nature cannot but obey. Teachers are also advised to make the students conscious of the relationship between Allah, Man and Nature which they find explained in the Holy Qur'an and the Sunnah so that the study of natural and applied sciences become integrally related to the essential principles of existence.

10. This conference recommends to Muslim Governments that they should encourage and give enough opportunity to individual teachers at all levels to carry out research in their own specialized fields for the preparation of suitable Islam-oriented lessons for students.

11. Associations of Primary, Secondary and University teachers and all Teachers' Associations should also encourage and even undertake the preparation of such teachers' manuals or Teaching Models and subjectwise lessons by individuals and groups for classroom experiments and carry on these experiments and assess their results for further improvement.

12. In order that other countries may reap the benefit of such experiments held in one country, these experiments and their results should be published in journals on Muslim Education. Such journals or offprints of the articles in

these journals be widely distributed all over the world to all authorities and relevant educational institutions, Research Centres and Teachers' Association.

13. The OIC (Organization of the Islamic Conference) should encourage all member states through the World Centre for Islamic Education to implement these recommendations.

14. As different teaching methodologies were used by Muslim teachers in the past which have been termed by Dr Sheibani as inductive, deductive, lecture, dialogue or discussion, circle or halaqa, narrative, listening, reading, discussion, memorization and comprehension methods and the method of visiting teacher-training institutes or teacher-education departments should introduce courses on Islamic classics on education so as to learn these techniques and use them as far as they are necessary for school and university stages.

15. These classics in Arabic should be reprinted and translated into English and local languages. Such classics available in local languages should be reprinted and translated into Arabic and English.

16. As scholars recommended in the previous World Conferences that Arabic should be made compulsory from the primary to the tertiary stages because by learning Arabic students will get better insight into Islam or Islamic thought, and as the teaching of Arabic can be made compulsory in non Arabic Muslim countries if only a large number of teachers are available to teach according to the most scientific method of teaching Arabic as a Qur'anic language those organizations which have been carrying on this teaching of Arabic in non Arabic countries should carry on their activities more intensively and extensively.

17. The teachers' education courses need complete revision in all Muslim countries according to the recommendations of the previous World Conferences on Muslim Education.

Maktab and Madrasah teachers should also get some teacher-training so that their approach to all subjects become rational as well as religious.

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ا	b	a
ب	t	u
ت	th	i
ث	j	
ج	h	
ح	kh	
خ	d	
د	dh	
ذ	r	
ذ	z	
ر	s	
س	sh	
ش	s	
ص	d	
ض	r	
ظ	z	
ز	gh	
ح	f	
ق	q	
ك	k	
ل	l	
م	m	
ن	n	
و	w	
ه	h	
ر	r	
ي	y	

Long Vowels

ā
ū
ī

Diphthongs

aw
ay
iyy
uww

Persian Letters

p
ch
zh
g

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